CONSTITVTIONS
AND CANONS
ECCLESIASTICAL.

Treated vpon by the Biſhop of London,
Preſident of the Conuocation for the
Prouince of Canterbury, and the reſt of
the Biſhops and Clergie of the ſaid Prouince:

And agreed vpon with the Kings Maieſties Licence
in their Synode begun at London Anno Dom. 1603. And in the
yeere of the raigne of our Soueraigne Lord IAMES
by the grace of GOD King of England,
France and Ireland the firſt, and of
Scotland the 37.

¶ And now publiſhed for the due obſeruation of them
By his Maieſties authoritie, vnder the great Seale
of England.

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moſt Excellent Maieſtie.
ANNO 1616.

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IAMES, by the grace of *God King of* England, Scotland, France, *and* Ireland, *defender of the Faith, &c. To all to whom these presents shall come, Greeting. Whereas our Bishops, Deanes of our Cathedrall Churches, Archdeacons, Chapters and Colledges, and the other Cleargie of euery Dioceſſe within the Prouince of* Canterbury, *being ſummoned and called by vertue of our Writ directed to the moſt reuerend father in God,* IOHN, *late Archbiſhop of* Canterbury, *and bearing date the* 31. *day of Ianuary in the firſt yeere of our Raigne of* England, France *and* Ireland, *and of* Scot-

land *the* 37. *to haue appeared before him in our Cathedrall Church of* S. Paul *in London the* xx. *day of March then next ensuing, or elsewhere, as he should haue thought it most conuenient, to treat, consent, and conclude vpon certaine difficult, and vrgent affaires mentioned in the said Writ, Did thereupon at the time appointed, and within the Cathedrall Church of* S. Paul *aforesaide, assemble themselues, and appeare in Conuocation for that purpose, according to our said Writ, before the right Reuerend Father in God* Richard, *Bishop of* London, *duely (vpon a second Writ of Ours dated the* ix. *day of March aforesaid) authorized, appointed and constituted, by reason of the said Archbishop of* Canterbury *his death, President of the said Conuocation, to execute those things which by vertue of our first Writ did appertaine to him the saide Archbishop to haue executed, if he had liued: Wee, for diuers vrgent and weighty causes and considerations, vs thereunto especially moouing, of our speciall grace, certaine knowledge, and meere motion, did by vertue of our Prerogatiue Royall and supreme Authority in causes Ecclesiasticall giue and grant by our seuerall Letters Patents vnder our great Seale of* England, *the one dated the* 12. *day of April last past, and the other the* 25. *day of Iune then next following, full, free, and lawfull libertie, licence,*

power,

power, and Authoritie vnto the saide Bishop of London, President of the said Conuocation, and to the other Bishops, Deanes, Archdeacons, Chapters and Colledges, & the rest of the Clergie before mentioned of the said Prouince, That they from time to time during our first Parliament now prorogued, might conferre, treate, debate, consider, consult, and agree of and vpon such Canons, Orders, Ordinances and Constitutions, as they should thinke necessary, fit, and conuenient for the honour and seruice of Almighty God, the good and quiet of the Church, and the better gouernment thereof to bee from time to time obserued, performed, fulfilled and kept as well by the Archbishops of Canterbury, the Bishops and their Successours, and the rest of the whole Clergie of the saide Prouince of Canterburie, in their seuerall Callings, Offices, Functions, Ministeries, Degrees and Administrations, as also by all and euery Deane of the Arches, and other Iudge of the said Archbishops Courts, Gardians of Spiritualties, Chancellours, Deanes and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and euery other Ecclesiasticall Officers, and their inferiour Ministers whatsoeuer of the same Prouince of Canterbury, in their, and euery of their distinct Courts, & in the order & maner of their, and euery of their proceedings: and by all other persons

within

within this Realme, as far as lawfully being members of the Church, it may concerne them, as in our said Letters Patents, amongst other clauses more at large doeth appeare. For asmuch as the said Bishop of London, President of the said Conuocation, and others the said Bishops, Deanes, Archdeacons, Chapters and Colledges, with the rest of the Clergie, hauing met together at the time and place before mentioned, and then and there by vertue of our said authoritie granted vnto them, treated of, concluded, and agreed vpon certaine Canons, Orders, Ordinances, and Constitutions, to the end and purpose by vs limited and prescribed vnto them, and haue thereupon offered and presented the same vnto Vs, most humbly desiring vs to giue our Royall assent vnto their said Canons, Orders, Ordinances, and Constitutions, according to the forme of a certaine statute or Acte of Parliament made in that behalfe, in the xxv. yeere of the reigne of King HENRY the eight, and by our said Prerogatiue Royall, and supreme Authority in causes Ecclesiasticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the same: the title and tenour of them being word for word as ensueth.

Constitutions

Constitutions and Canons Ecclesiasticall treated vpon By the Bishop of London, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Clergie of the said Prouince: and agreed vpon with the Kings Maiesties Licence in their Synode begun at London, Anno Dom. 1603.

And in the yeere of the Reigne of our Soueraigne Lord, IAMES, By the grace of God, King of England, France and Ireland the first, and of Scotland the 37.

¶ Of the Church of England.

I.

The Kings Supremacie ouer the Church of England, in causes Ecclesiasticall, to be maintained.

AS our duetie to the Kings most Excellent Maiestie requireth, wee first decree and ordaine, That the Archbishop of Canterbury, (from time to time) all Bishops of this Prouince, or Deanes, Archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faithfully keepe and obserue, and (as much as in them lieth) shall cause to be obserued and kept of others, all and singular Lawes and Statutes made for the restoring to the Crowne of this Kingdome, the ancient Iurisdiction ouer the State Ecclesiasticall, and abolishing

of all forreine power repugnant to the same. Furthermore, all Ecclesiasticall persons hauing cure of soules, and all other Preachers, and Readers of Diuinitie-Lectures, shall to the vttermost of their wit, knowledge and learning, purely & sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times euery yere (at the least) in their Sermons & other Collations and Lectures, That all vsurped and forreine power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most iust causes taken away and abolished: and that therefore, no maner of obedience, or subiection within his Maiesties Realmes and Dominions, is due vnto any such forreine power: But that the Kings power within his Realmes of England, Scotland, and Ireland, and all other his Dominions and Countreyes, is the highest power vnder God, to whom all men, as well inhabitants, as borne within the same, doe by Gods Lawes owe most loyaltie and obedience, afore, and aboue all other Power and Potentates of the earth.

II.

Impugners of the Kings Supremacie, censured.

X WHosoeuer shall hereafter affirme, that the Kings Maiesty hath not the same authoritie in causes Ecclesiasticall, that the godly Kings had amõgst the Iewes, & Christian Emperors in the Primitiue Church, or impeach in any part his regal Supremacy in the said causes, restored to the Crowne, and by the Lawes of this Realme therin established, let him be excommunicated *ipso facto*, and not restored, But only by the Archbishop, after his repentance

and

and publike reuocation of those his wicked errors.

III.

The Church of England, a true and Apostolicall Church.

WHosoeuer shall hereafter affirme, that the Church of England by Law established vnder the Kings Maiesty, is not a true and an Apostolicall Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, But onely by the Archbishop, after his repentance and publike reuocation of this his wicked errour.

IIII.

Impugners of the publike worship of God established in the Church of England, censured.

WHosoeuer shall hereafter affirme, that the forme of Gods worship in the Church of England, established by the Law, & conteined in the Booke of Common prayer, and administration of Sacraments, is a corrupt, superstitious, or vnlawfull worship of God, or, conteineth any thing in it that is repugnant to the Scriptures: let him bee excommunicated *ipso facto*, and not restored, but by the Bishop of the place, or Archbishop, after his repẽtance and publike reuocation of such his wicked errors.

V.

Impugners of the Articles of Religion established in the Church of England, censured.

WHosoeuer shal hereafter affirme, that any of the nine and thirty Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Clergie in the Conuocation holden at LONDON, in the yeere of our Lord God,

one thousand, fiue hundred, sixtie two, for the auoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious, or erroneous, or such as hee may not with a good conscience subscribe vnto: let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

VI.

Impugners of the Rites and Ceremonies established in the Church of England, censured.

WHosoeuer shall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or, such as being commaunded by lawfull authoritie, men who are zealously and godly affected, may not with any good conscience approoue them, vse them, or as occasion requireth subscribe vnto them, let him be excommunicated *ipso facto*, and not restored, vntill hee repent and publikely reuoke such his wicked errors.

VII.

Impugners of the gouernement of the Church of England by Archbishops, Bishops, &c. censured.

WHosoeuer shall hereafter affirme, that the gouernment of the Church of England vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare Office in the same, is Antichristian, or repugnant to the word of God: let him bee excommunicated *ipso facto*, and

so

ſo continue, vntill hee repent and publikely reuoke ſuch his wicked errors.

VIII.

Impugners of the forme of conſecrating and ordering Archbiſhops, Biſhops, &c. in the Church of England, cenſured.

WHoſoeuer ſhall hereafter affirme, or teach, that the forme and manner of making and conſecrating Biſhops, Prieſts, or Deacons, conteineth any thing in it, that is repugnant to the word of God, or that they who are made Biſhops, Prieſts, or Deacons, in that forme, are not lawfully made, nor ought to be accounted, either by themſelues, or by others, to bee truely either Biſhops, Prieſts, or Deacons, vntill they haue ſome other calling to thoſe diuine Offices: let them be excommunicated *ipſo facto*, not to be reſtored, vntil he repent and publikely reuoke ſuch his wicked errors.

IX.

Authors of Schiſmes in the Church of England, cenſured.

WHoſoeuer ſhall hereafter ſeparate themſelues from the Communion of Saints, as it is approued by the Apoſtles Rules in the Church of England, and combine themſelues together in a new Brotherhood, accounting the Chriſtians who are conformable to the Doctrine, Gouernement, Rites, and Ceremonies of the Church of England, to bee prophane and vnmeete for them to ioyne with in Chriſtian profeſsion: let them bee excommunicated *ipſo facto*, and not reſtored, But by the Archbiſhop, after their repentance and publike reuocation of ſuch their wicked errors.

X.

Maintainers of Schismatickes in the Church of England, censured.

WHosoeuer shall hereafter affirme, That, such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion-Booke, and their adherents, may truely take vnto them the name of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances imposed vpon it, and vpon the members thereof before mentioned, by the Church of England, and the Orders and Constitutions therein by Law established: Let them be excommunicated, and not restored, vntill they repent, and publikely reuoke such their wicked errors.

XI.

Maintainers of Conuenticles, censured.

WHosoeuer shall hereafter affirme or maintaine, That, there are within this Realme, other meetings, assemblies or Congregations of the Kings borne Subiects, then such as by the Lawes of this Land are held and allowed, which may rightly challenge to themselues the name of true and lawfull Churches: let him bee excommunicated, and not restored, but by the Archbishop, after his repentance, and publike reuocation of such his wicked errors.

Maintainers

XII.

Maintainers of Conſtitutions made In Conuenticles, cenſured.

WHoſoeuer ſhall hereafter affirme, that it is lawfull for any ſort of Miniſters, and Lay-perſons, or either of them to ioyne together, and make Rules, Orders, or Conſtitutions In cauſes Eccleſiaſticall, without the Kings authoritie, and ſhall ſubmit themſelues to bee ruled and gouerned by them: let them be excommunicated *ipſo facto*, and not be reſtored, vntill they repent, and publikely reuoke thoſe their wicked, and Anabaptiſticall errors.

¶ Of Diuine Seruice, and Administration of the Sacraments.

XIII.

Due celebration of Sundayes, and Holy-dayes.

ALl manner of perſons within the Church of England, ſhal from henceforth celebrate and keepe the Lords day, commonly called Sunday, and other Holy daies, according to Gods holy wil & pleaſure, and the Orders of the Church of England prefcribed in that behalfe; that is, In hearing the word of God read and taught; In priuate and publike prayers; In acknowledging their offences to God; and amendment of the ſame; In reconciling themſelues charitably to their neighbours, where diſpleaſure hath bene; In often times receiuing the Communion of the Body and Blood of Chriſt; In viſiting of the poore and ſicke; vſing all godly and ſober conuerſation.

XIIII.

The preſcript forme of Diuine Seruice to be vſed on Sundayes, and Holy dayes.

THe Common prayer, ſhall bee ſaid, or ſung, diſtinctly and reuerently vpon ſuch dayes as are appointed to bee kept Holy By the Booke of Common prayer, and their Eues, and at conuenient and vſual times of thoſe dayes, and In ſuch place of euery Church, as the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinary of the place ſhall thinke meete for the largeneſſe or ſtraitnes of the ſame, ſo as the people may be moſt edified. All Miniſters likewiſe ſhal obſerue the Orders, Rites, and Ceremonies preſcribed in the Booke of Common prayer, aſwel In reading the holy Scriptures, and ſaying of praiers, as In adminiſtration of the Sacraments, without either diminiſhing In regard of preaching, or in any other reſpect, or adding any thing In the matter, or forme thereof.

XV.

The Letanie to be read on Wedneſdayes, and Fridayes.

THe Letanie ſhall be ſaid, or ſung, when, and as it is ſet downe in the Booke of Common prayer, By the Parſons, Vicars, Miniſters, or Curates, in all Cathedrall, Collegiat, Pariſh Churches and Chappels, In ſome conuenient place, according to the diſcretion of the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinary of the place. And that wee may ſpeake more particularly, vpon Wedneſdayes, and Fridayes weekely, though they be not Holy dayes, the Miniſter at the accuſtomed houres of Seruice, ſhall reſort to the Church, and Chappell, and warning

ning being giuen to the people by tolling of a Bell, shall say the Letanie prescribed in the Booke of Common praier: whereunto we wish euery Householder dwelling within halfe a mile of the Church, to come, or send one, at the least, of his household, fit to ioyne with the Minister in prayers.

XVI.

Colledges, to vse the prescript forme of Diuine Seruice.

IN the whole Diuine Seruice, and Administration of the holy Communion, in all Colledges and Halles in both Vniuersities, the Orders, Forme and Ceremonies shall be duely obserued as they are set downe and prescribed in the Booke of Common Prayer, without any omission, or alteration.

XVII.

Students in Colledges, to weare Surplisses, In time of Diuine Seruice.

ALL Maisters & Fellowes of Colledges, or Halles, and all the Schollers and Students in either of the Vniuersities, shall in their Churches and Chappels, vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice, weare Surplisses, according to the order of the Church of England; and such as are Graduats, shall agreeably weare, with their Surplisses, such Hoods as doe seuerally appertaine to their degrees.

XVIII.

Reuerence and attention to be vſed within the Church, in time of Diuine Seruice.

IN the time of Diuine Seruice, and of euery part thereof, all due reuerence is to bee vſed: For, it is according to the Apoſtles rule: *Let all things be done decently, and according to Order.* Anſwerable to which decency and Order, we iudge theſe our directions following: No man ſhall couer his head in the Church or Chappell, in the time of Diuine Seruice, except he haue ſome infirmitie, In which caſe, let him weare a night-cap, or coife. All manner of perſons then preſent ſhall reuerently kneele vpon their knees, when the Generall Confeſſion, Letany, and other prayers are read, and ſhall ſtand vp, at the ſaying of the Beleefe, according to the Rules in that behalfe preſcribed in the Booke of Common Prayer. And likewiſe, when in time of Diuine Seruice the Lord IESVS ſhall be mentioned, due and lowly reuerence ſhall bee done by all perſons preſent, as is hath beene accuſtomed: teſtifying by theſe outward Ceremonies, and geſture, their inward humblines, Chriſtian reſolution, and due acknowledgement, that the Lord Ieſus Chriſt, the true and eternall Sonne of God, is the only Saiuiour of the world, in whom alone all the Mercies, Graces, and Promiſes of God to mankinde, for this life, and the life to come, are fully and wholy compriſed. None, either man, woman, or childe, of what calling ſoeuer, ſhall bee otherwiſe at ſuch times buſied in the Church, then in quiet attendance to heare, marke,

and

and vnderstand that which is read, preached, or ministred; Saying in their due place, audibly with the Minister, the Confession; the Lords prayer, and the Creede, and making such other Answeres to the publike prayers, as are appointed in the Booke of Common-prayer: neither shall they disturbe the Seruice, or Sermon, By walking or talking, or any other way; nor depart out of the Church during the time of Seruice, and Sermon, without some vrgent or reasonable cause.

XIX.

Loyterers, not to be suffered neere the Church, in time of Diuine Seruice.

THe Churchwardens or Questmen, and their assistants, shall not suffer any idle persons to abide either in the Church-yard, or Church-porch, during the time of Diuine Seruice, or Preaching: But shall cause them either to come in, or to depart.

XX.

Bread and Wine, to bee prouided against euery Communion.

THe Churchwardens of euery Parish, against the time of euery Communion, shall at the charge of the Parish, with the aduise and direction of the Minister, prouide a sufficient quantity of fine white Bread, and of good & wholesome Wine, for the number of Communicants that shal from time to time receiue there; which Wine we require to bee brought to the Communion Table in a cleane and sweete standing Pot, or Stoope of Pewter, if not of purer mettall.

XXI.

The Communion to be thrice a yeere receiued.

IN euery Parish Church & Chappel, where Sacraments are to bee administred within this Realme, the holy Communion shal be ministred by the Parson, Vicar, or Minister, so often, and at such times as euery Parishioner may Communicate, at the least, thrice in the yeere (whereof the Feast of Easter to bee one) according as they are appointed by the Booke of Common Prayer. Prouided, that euery Minister, as often as he administreth the Communion, shall first receiue the Sacrament himselfe. Furthermore, no Bread or Wine newly brought, shall be vsed: But first, the words of Institution shalbe rehearsed when the said Bread and Wine bee present vpon the Communion-Table. Likewise, the Minister shall deliuer both the Bread and the Wine to euery Communicant seuerally.

XXII.

Warning to be giuen beforehand, for the Communion.

WHereas, euery lay-person is bound to receiue the holy Communion thrise euery yeere, and many notwithstanding doe not receiue that Sacrament once in a yeere. Wee doe require euery Minister to giue warning to his Parishioners publikely in the Church, at Morning prayer, the Sunday before euery time of his administring that holy Sacrament, for their better preparation of themselues: Which said warning, we enioyne the said Parishioners to accept and obey, vnder the penaltie and danger of the Law.

Students

XXIII.

Students in Colledges, to receiue the Communion, foure times a yeere.

IN all Colledges and Halles within both the Vniuersities, the Masters & Fellowes, such especially as haue any Pupils, shal be carefull, that all their said Pupils, and the rest that remaine amongst them, bee well brought vp and throughly Instructed in points of Religion, and that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordaine to be administred in all such Colledges and Halles, the first, or second Sundayes of euery Moneth, Requiring all the said Masters, Fellowes and Schollers, and all the rest of the Students, Officers, & all other the seruants there so to be ordered, that euery one of them shall Communicate foure times in the yeere, at the least, kneeling reuerently and decently vpon their knees, according to the order of the Communion Booke prescribed in that behalfe.

XXIIII.

Copes to bee worne In Cathedrall Churches, By those that administer the Communion.

IN all Cathedrall and Collegiat Churches, the holy Communion shalbe administred vpon principall Feast dayes, sometimes, By the Bishop, if he be present; and sometimes, By the Deane: and at sometimes, By a Canon or Prebendary, the principall Minister vsing a decent Cope, and being assisted with the Gospeller, and Epistler, agreeably according to the Aduertisements published *Anno 7. Eliza.* the said Communion to bee administred at such times, and

with such limitation, as is specified in the Booke of Commonprayer. Prouided, that no such limitation By any construction shall be allowed of, But that, all Deanes, Wardens, Masters, or Heads of Cathedrall and Collegiat Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing men, and all others of the Foundation, shall receiue the Communion foure times yeerely, at the least.

XXV.

Surplisses, and Hoods, to bee worne In Cathedrall Churches, where there is no Communion.

IN the time of Diuine Seruice, and Prayers, in all Cathedrall and Collegiat Churches, when there is no Communion, It shall bee sufficient to weare Surplisses: sauing that, all Deanes, Masters, and Heads of Collegiat Churches, Canons and Prebendaries, being Graduats, shall dayly at the times both of prayer and preaching, weare with their Surplisses, such Hoods as are agreeable to their degrees.

XXVI.

Notorious offenders not to bee admitted to the Communion.

NO Minister shall In any wise admit to the receiuing of the holy Communion, any of his Cure or Flocke, which be openly knowen to liue In sinne notorious, without repentance; Nor any who haue maliciously & openly contended with their neighbours, vntill they shall bee reconciled: Nor any Churchwardens or Sidemen, who hauing taken their Oathes to present to their Ordinaries all such publique offences as they are particularly charged

to

to enquire of, in their seueral Parishes, shal (notwithstanding their said Oathes, and that their faithfull discharging of them, is the chiefe meanes whereby publike sinnes and offences may bee reformed and punished) wittingly and willingly, desperately and irreligiously incurre the horrible crime of Periurie, either in neglecting or in refusing to present such of the said enormities and publique offences, as they know themselues to be committed in their said Parishes, or are notoriously offensiue to the Congregation there: although they bee vrged by some of their neighbours, or by their Minister, or by their Ordinarie himselfe, to discharge their consciences by presenting of them, and not to incurre so desperately the said horrible sinne of periurie.

XXVII.

Schismatikes not to be admitted to the Communion.

NO Minister, when hee celebrateth the Communion, shall wittingly administer the same to any but to such as kneele, vnder paine of suspension, nor vnder the like paine, to any that refuse to bee present at publique Prayers, according to the Orders of the Church of England; nor to any that are common and notorious deprauers of the Booke of Common prayer, and administration of the Sacraments, and of the Orders, Rites and Ceremonies therein prescribed, or, of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562. or, of any thing contained in the Booke of ordering Priests, and Bishops, or, to any that haue spoken against, and depraued his Maiesties sou-

reigne

reigne Authoritie in causes Ecclesiasticall: Except, euery such person shal first acknowledge to the Minister, before the Churchwardens, his repentance for the same, and promise by word (if hee cannot write) that he will doe so no more: and (except if he can write) he shall first do the same vnder his hand-writing, to be deliuered to the Minister, and by him, sent to the Bishop of the Diocesse, or Ordinarie of the place. Prouided, that euery Minister so repelling any (as is specified, either in this, or the next precedēt Constitution) shall vpon complaint, or being required by the Ordinarie, signifie the cause thereof vnto him, and therein obey his order and direction.

XXVIII.

Strangers, not to be admitted to the Communion.

THe Churchwardens or Questmen, and their Assistants, shall marke as well as the Minister, whether all and euery of the Parishioners, come so often euery yeere to the holy Communion, as the Lawes & our Constitutions doe require: and whether any strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they bee admitted to the Lords table amongst others: which they shall forbid, and remit such home to their owne Parish-Churches and Ministers, there to receiue the Communion with the rest of their owne neighbours.

XXIX.

Fathers, not to bee Godfathers in Baptisme, nor children, not Communicants.

NO Parent shall bee vrged to bee present, nor bee admitted to answere as God-father for

his

his owne child: nor any Godfather or Godmother ſhalbe ſuffred to make any other anſwer or ſpeech, then By the Booke of Common-prayer is preſcribed In that behalfe. Neither ſhall any perſon bee admitted Godfather or Godmother to any childe at Chriſtening or Confirmation, Before the ſayd perſon ſo vndertaking hath receiued the Holy Communion.

XXX.

The lawfull vſe of the Croſſe in Baptiſme, explained.

WE are ſory, that his Maieſties moſt princely care and paines taken In the Conference at Hampton Court, amongſt many other points, touching this one of the Croſſe in Baptiſme, hath takē no better effect with many, But that ſtil the vſe of it in Baptiſme is ſo greatly ſtucke at and impugned. For the further declaration therfore of the true vſe of this Ceremony, and for the remouing of all ſuch ſcruple as might any waies trouble the conſciences of thē who are Indeed rightly religious, following the royal ſteps of our moſt worthy king, becauſe he therein followeth the rules of the Scriptures, & the practiſe of the Primitiue Church: we do commend to all the true members of the Church of England theſe our directions and obſeruations enſuing.

Firſt, It is to be obſerued, that, although the Iews and Ethnickes derided both the Apoſtles, & the reſt of the Chriſtians, for preaching & beleeuing in him who was crucified vpon the Croſſe: yet all, both Apoſtles & Chriſtians were ſo far from being diſcouraged from their profeſsiō, By the Ignominy of the Croſſe, as they rather reioiced and triumphed in it.

Yea, the holy Ghost, By the mouthes of the Apostles, did honour the Name of the Crosse (being hatefull among the Iewes) so farre, that vnder it, he comprehended not onely Christ crucified, But the force, effects, and merits of his Death and Passion, with al the comforts, fruits, and promises, which we receiue or expect thereby.

Secondly, the honour and dignity of the Name of the Crosse, begate a reuerend estimation euen in the Apostles times (for ought that is knowen to the contrary) of the signe of the Crosse: which the Christians shortly after vsed in all their actions, thereby making an outward shew and profession, euen to the astonishmēt of the Iews, that they were not ashamed to acknowledge him for their Lord and Sauiour, who died for them vpon the Crosse. And this signe they did not onely vse themselues, with a kinde of glory, when they met with any Iewes; But signed therewith their children, when they were Christened, to dedicate them By that badge to his seruice, whose benefits bestowed vpon them in Baptisme, the name of the Crosse did represent. And this vse of the signe of the Crosse in Baptisme, was held in the Primitiue Church, aswell by the Greeks, as the Latines, with one consent, and great applause. At what time, If any had opposed themselues against it, they would certainely haue bin censured as enemies of the name of the Crosse, and consequently, of Christs merits, the signe whereof they could no better endure. This continuall and generall vse of the signe of the Crosse, is euident by many testimonies of the ancient Fathers.

Thirdly,

Thirdly, It muſt be confeſſed, that, In proceſſe of time, the ſigne of the Croſſe was greatly abuſed in the Church of Rome, eſpecially after that corruption of Popery had once poſſeſſed it. But the abuſe of a thing, doeth not take away the lawfull vſe of it. Nay, ſo far was it frõ the purpoſe of the Church of England, to forſake & reiect the Churches of Italy, France, Spaine, Germany, or any ſuch like Churches, In all things which they held & practiſed, that, as the Apologie of the Church of England confeſſeth, It doth with reuerence retaine thoſe Ceremonies, which doe neither endammage the Church of God, nor offend the mindes of ſober men: and only departed frõ thẽ In thoſe particular points, wherin they were fallen, Both from themſelues, In their ancient Integritie, and from the Apoſtolicall Churches, which were their firſt founders. In which reſpect, amongſt ſome other very ancient Ceremonies, the ſigne of the Croſſe in Baptiſme, hath bin retained in this Church, both, by the iudgement and practiſe of thoſe reuerend Fathers & great Diuines in the daies of K. Edward the 6. of whom ſome conſtantly ſuffered for the profeſsion of the trueth: and others, being exiled in the time of Queene Mary, did after their returne, In the beginning of the Reigne of our late dread Soueraigne, cõtinually defend & vſe the ſame. This reſolution and practiſe of our Church, hath beene allowed & approued By the cenſure vpon the Communion Booke in K. Edward the ſixt his dayes, & By the harmony of confeſsion of latter yeeres: Becauſe Indeede, the vſe of this ſigne in Baptiſme was euer accompanied heere, with ſuch

ſufficient cautions and exceptions againſt al Popiſh Superſtition and errour, as in the like caſes are either fit or conuenient.

Firſt, the Church of England, ſince the aboliſhing of Popery, hath euer held and taught, and ſo doth hold & teach ſtill, that the ſigne of the croſſe vſed in Baptiſme, is no part of the ſubſtance of that Sacrament. For, when the Miniſter dipping the Infant in Water, or laying Water vpon the face of it (as the manner alſo is) hath pronounced theſe words, *I Baptize thee, in the Name of the Father, and of the Son, and of the holy Ghoſt*, the Infant is fully and perfectly Baptized. So as, the ſigne of the Croſſe being afterwards vſed, doeth neither adde any thing to the vertue or perfection of Baptiſme; nor being omitted, doeth detract any thing from the effect & ſubſtance of it.

Secondly, It is apparant in the Communion-booke, that the Infant baptized, is, by vertue of Baptiſme, before it bee ſigned with the ſigne of the Croſſe, receiued into the Congregation of Chriſts flocke, as a perfect member thereof, and not by any power aſcribed vnto the ſigne of the Croſſe. So that, for the very remembrance of the Croſſe, which is very precious to all them that rightly beleeue in *Ieſu Chriſt*, and in the other reſpects mentioned, the Church of England hath reteined ſtill the ſigne of it in Baptiſme: following therein the Primitiue and Apoſtolicall Churches, and accounting it a lawfull outward Ceremonie, and honourable Badge, whereby the Infant is dedicated to the ſeruice of him that died vpon the Croſſe, as by the wordes vſed in the Booke of Common Prayer it may appeare.

Laſtly,

Lastly, the vse of the signe of the Crosse in Baptisme, being thus purged from all Popish superstition and errour, and reduced in the Church of England to the primarie Institution of it, vpon those true rules of Doctrine concerning things Indifferent, which are consonant to the word of God, and the Iudgements of al the ancient Fathers: We hold it the part of euery priuate man, both Minister, and other, reuerently to retaine the true vse of it prescribed by publike Authority, considering that, things of themselues Indifferent, do in some sort alter their natures, when they are either commanded, or forbidden by a lawfull Magistrate: and may not be omitted at euery mans pleasure, contrary to the Law, when they bee commanded, nor vsed when they are prohibited.

¶ Ministers, their Ordination, Function, and Charge.

XXXI.

Foure solemne times appointed for the making of Ministers,

FOrasmuch as the ancient Fathers of the Church led by example of the apostles, appointed Prayers and Fasts to be vsed at the solemne ordering of Ministers, and to that purpose allotted certaine times, in which onely sacred Orders might bee giuen, or conferred: Wee, following their holy and Religious example, doe constitute and decree, That no Deacons or Ministers bee ordained and made, But

onely vpon the Sundaies immediatly following *Ieiunia quatuor temporum*, commonly called Ember weekes, appointed in ancient time for Prayer & Fasting (purposely for this cause, at their first Institution) and so continued at this day in the Church of England: and that this bee done in the Cathedrall, or Parish Church where the Bishop resideth, & in the time of diuine seruice, in the presence not only of the Archdeacon, but of the Deane, and two Prebendaries, at the least, or (if they shal happen by any lawful cause to be let or hindred) in the presence of foure other graue persons, being masters of Arts, at the least, and allowed for publike Preachers.

XXXII.

None to be made Deacon, and Minister, both in one day.

THe Office of a Deacon, being a step or degree to the Ministery, according to the iudgement of the ancient Fathers, and the practise of the Primitiue Church: We doe ordaine and appoint, that, hereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon, and a Minister, both together vpon one day: But that, the order in that behalfe prescribed in the Booke of making and consecrating Bishops, Priests, and Deacons, bee strictly obserued. Not that, alwaies euery Deacon should bee kept from the Ministery for a whole yeere, when the Bishop shal find good cause to the contrary: But, that there being now foure times appointed in euery yeere, for the ordination of Deacons, & Ministers, there may euer bee some time of triall of their behauior in the office of Deacon,

con, before they be admitted to the order of Prieſthood.

XXXIII.

The titles of ſuch as are to be made Miniſters.

IT hath beene long ſince prouided By many decrees of ancient Fathers, that, none ſhould be admitted either Deacon, or Prieſt, who had not firſt ſome certaine place where he might vſe his Function. According to which examples we doe ordaine, that, hencefoorth no perſon ſhall bee admitted into ſacred Orders, except he ſhall at that time exhibite to the Biſhop of whom hee deſireth Impoſition of hands a preſentation of himſelfe to ſome Eccleſiaſticall preferment then void in that Dioceſſe: or, ſhall bring to the ſaid Biſhop a true and vndoubted Certificate, that, either hee is prouided of ſome Church within the ſaid Dioceſſe, where he may attend the Cure of ſoules, or, of ſome Miniſters place vacant, either, in the Cathedrall Church of that Dioceſſe, or, in ſome other Collegiat church therin alſo ſcituate, where he may execute his Miniſtery; or that, he is a Fellow, or, in right as a Fellow, or, to be a Conduct or Chapleine in ſome Colledge in Cambridge, or Oxeford: except he be a maſter of Artes of fiue yeers ſtanding, that liueth of his own charge, in either of the Vniuerſities: or, except by the Biſhop himſelfe, that doth ordain him Miniſter, he be ſhortly after to be admitted, either to ſome Benefice, or Curateſhip, then void. And if any Biſhop ſhall admit any perſon into the miniſtery that hath none of theſe titles, as is aforeſaid, then hee ſhall keepe & ^for maintaine him with all things neceſſary, till he doe ^ Entertain preferre

ferre him to ſome Eccleſiaſticall liuing. And if the ſaid Biſhop ſhal refuſe ſo to do, he ſhalbe ſuſpended By the Archbiſhop, being aſsiſted with another Biſhop, from giuing of Orders By the ſpace of a yere.

XXXIIII.

The quality of ſuch as are to be made Miniſters.

NO Biſhop ſhal henceforth admit any perſon into ſacred Orders, which is not of his owne Dioceſſe, except he be either of one of the Vniuerſities of this Realme, or, except hee ſhall bring letters Dimiſſorie (ſo termed) from the Biſhop of whoſe Dioceſſe he is, and deſiring to be a Deacon, is three and twenty yeeres old, and to be a Prieſt, foure and twenty yeeres complete, and hath taken ſome degree of Schoole in either of the ſaid Vniuerſities, or, at the leaſt, except he be able to yeeld an account of his Faith, In Latine, according to the Articles of Religion approued in the Synode of the Biſhops and Cleargie of this Realme 1562. and to confirme the ſame, By ſufficiẽt teſtimonies out of the holy Scriptures; and except moreouer, he ſhall then exhibite letters Teſtimoniall of his good life and conuerſation vnder the Seale of ſome Colledge in Cambridge, or Oxford, where before he remained, or, of three or foure graue Miniſters, together with the ſubſcription and teſtimony of other credible perſons, who haue knowen his life and behauiour By the ſpace of three yeeres next before.

XXXV.

The Examination of ſuch as are to be made Miniſters.

THe Biſhop, before he admit any perſon to holy Orders, ſhal diligently examine him in the preſence

fence of thoſe Miniſters that ſhall aſsiſt him at the Impoſition of hands. And if the ſaid Biſhop haue any lawfull impediment, he ſhall cauſe the ſaid Miniſters carefully to examine euery ſuch perſon ſo to be ordered. Prouided that they who ſhall aſsiſt the Biſhop in examining and laying on of hands, ſhall be of his Cathedrall Church, if they may conueniently bee had, or other ſufficient Preachers of the ſame Dioceſſe, to the number of three at the leaſt. And if any Biſhop or Suffragan ſhall admit any to ſacred Orders who is not ſo qualified & examined, as before wee haue ordeined: the Archbiſhop of this Prouince hauing notice thereof, and being aſſiſted therein by one Biſhop, ſhall ſuſpend the ſaid Biſhop or Suffragan ſo offending, from making either Deacons or Prieſts for the ſpace of two yeeres.

XXXVI.

Subſcription required of ſuch as are to bee made Miniſters.

NO perſon ſhall hereafter bee receiued into the Miniſtery, nor either by Inſtitution or Collation admitted to any Eccleſiaſticall liuing, nor ſuffered to preach, to Catechize, or to be a Lecturer, or Reader of Diuinitie, in either Vniuerſitie, or in any Cathedrall or Collegiat Church, City, or Market Towne, pariſh-Church, Chappell, or in any other place within this Realme, except hee be licenſed, either by the Archbiſhop, or by the Biſhop of the Dioceſſe, (where he is to be placed) vnder their hands and Seales, or, by one of the two Vniuerſities, vnder their ſeale likewiſe, and except hee ſhall firſt ſub-

ſcribe to theſe three Articles following, in ſuch maner and ſort as we haue here appointed.

1 That, the Kings Maieſtie, vnder God, is the onely ſupreme Gouernour of this Realme, and of all other his Highnes Dominions and Countries, aſwell in all ſpirituall or Eccleſiaſticall things, or cauſes, as Temporall: and that, no forreine Prince, Perſon, Prelate, State, or Potentate, hath, or ought to haue any Iuriſdiction, Power, Superioritie, Preheminence, or Authoritie, Eccleſiaſticall, or Spirituall, within his Maieſties ſaid Realmes, Dominions, and Countries.

2 That the Booke of Commonprayer, and of ordering of Biſhops, Prieſtes and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be vſed, and that hee himſelfe will vſe the forme in the ſaid Booke preſcribed in publike Prayer, and Adminiſtration of the Sacraments, and none other.

3 That hee alloweth the Booke of Articles of Religion agreed vpon By the Archbiſhops and Biſhops of both Prouinces, and the whole Cleargie in the Conuocation holden at London, in the yere of our Lord God, one thouſand, fiue hundred, ſixtie and two: and that he acknowledgeth all and euery the Articles therein contained, being in number nine and thirtie, Beſides the Ratification, to be agreeable to the word of God.

To theſe three Articles who ſoeuer wil ſubſcribe, he ſhal for the auoiding of all ambiguities ſubſcribe in this order, and fourme of words, ſetting downe both his chriſten, and ſurname, *viz.* *I N. N. doe willingly*

willingly and ex animo *ſubſcribe to theſe three Articles aboue mentioned, and to all things that are conteined in them*, And If any Biſhop ſhall ordaine, admit, or licence any, as is aforeſayd, except he firſt haue ſubſcribed in mañer and forme as heere wee haue appointed, he ſhall be ſuſpended from giuing of Orders and Licences to preach, for the ſpace of twelue months. But, if either of the Vniuerſities ſhall offend therein, wee leaue them to the danger of the Law, and his Maieſties cenſure.

XXXVII.

Subſcription, before the Dioceſan.

NOne licenſed, as is aforeſayd, to Preach, Reade Lecture, or Catechize, comming to reſide in any Dioceſſe, ſhall bee permitted there to Preach, Reade Lecture, Catechize, or miniſter the Sacraments, or to execute any other Eccleſiaſticall function (By what authority ſoeuer hee bee thereunto admitted) vnleſſe hee firſt conſent and ſubſcribe to the three Articles before mentioned, In the preſence of the Biſhop of the Dioceſſe wherin he is to Preach, Read Lecture, Catechize or adminiſter the Sacraments, as aforeſaid.

XXXVIII.

Reuolters after ſubſcription, cenſured.

IF any Miniſter, after hee hath once ſubſcribed to the ſaid three Articles, ſhall omit to vſe the form of Prayer, or any of the orders or ceremonies preſcribed in the Communion-Booke, let him bee

ſuſpended: and, if after a moneth he do not reforme, and ſubmit himſelfe, let him be excommunicated: and then, if he ſhall not ſubmit himſelfe within the ſpace of another moneth, let him be depoſed from the miniſtery.

XXXIX.

Cautions for Inſtitution of Miniſters into Benefices.

NO Biſhop ſhall Inſtitute any to a Benefice, who hath beene ordained By any other Biſhop, except he firſt ſhew vnto him his Letters of Orders, and bring him a ſufficient teſtimony of his former good life and behauiour, if the Biſhop ſhall require it: and laſtly, ſhall appeare, vpon due examination, to be worthy of his miniſtery.

XL.

An Oath againſt Symonie, at Inſtitution into Benefices.

TO auoid the deteſtable ſinne of Symony, Becauſe Buying & ſelling of Spirituall and Eccleſiaſticall Functions, Offices, promotions, dignities, and liuings, is execrable before God: therefore, the Archbiſhop, and all and euery Biſhop, or Biſhops, or any other perſon, or perſons, hauing authority to admit, Inſtitute, Collate, Inſtall, or, to confirme the Election of any Archbiſhop, Biſhop, or other perſon or perſons to any Spiritual or Eccleſiaſticall Function, Dignity, Promotion, Title, Office, Iuriſdiction, Place, or Benefice with Cure, or without Cure, or, to any Eccleſiaſticall liuing whatſoeuer, ſhal Before euery ſuch Admiſsion, Inſtitution, Collation, Inſtallation or Confirmation of Election, reſpectiuely

Reſpectiuely miniſter to euery Parſon hereafter to be admitted, Inſtituted, Collated, Inſtalled, or confirmed in, or to any Archbiſhopricke, Biſhopricke, or other Spirituall or Eccleſiaſticall Function, Dignity, Promotion, Title, Office, Iuriſdiction, Place or Benefice, with Cure, or without Cure, or in any Eccleſiaſticall liuing whatſoeuer, this Oath, in maner and forme following, the ſame to bee taken by euery one whom it concerneth, in his owne perſon, and not by a Proctor: *I N. N. doe ſweare, That, I haue made no Symonaicall paiment, contract or promiſe, directly or indirectly, by my ſelfe, or by any other, to my knowledge, or with my conſent, to any perſon or perſons whatſoeuer, for, or concerning the procuring and obtaining of this Eccleſiaſticall Dignity, Place, Preferment, Office, or Liuing,* (Reſpectiuely, and particularly naming the ſame whereunto he is to be Admitted, Inſtituted, Collated, Inſtalled or Confirmed) *nor wil at any time hereafter performe, or ſatisfie any ſuch kind of payment, contract, or promiſe, made by any other, without my knowledge, or conſent; So helpe me God, through Ieſus Chriſt.*

XLI.

Licences for Plurality of Benefices, limited, and Reſidence enioyned.

NO Licenſe or Diſpenſation for the keeping of more Benefices with Cure, then one, ſhall bee granted to any, But ſuch onely as ſhall bee thought very well worthy, for his learning, and very well able and ſufficient to diſcharge his duty; that is, who ſhall haue taken the degree of a Maſter of Arts, at the leaſt, in one of the Vniuerſities of this Realme,

and bee a publike and sufficient Preacher licensed. Prouided alwaies, that he be by a good and sufficient caution bound to make his personall Residēce in each his said Benefices for some reasonable time, in euery yeere: and that the said Benefices bee not more then thirty miles distant asunder: and lastly, that hee haue vnder him in the Benefice where hee doth not reside, a Preacher lawfully allowed, that is, able sufficiently to teach and instruct the people.

XLII.

Residence of Deanes in their Churches.

EVery Deane, Master, or Warden, or chiefe Gouernour of any Cathedral or Collegiat Church, shalbe resident in his said Cathedrall or Collegiate Church, fourescore and tenne dayes *Coniunctim*, or *Diuisim*, in euery yere at the least, and then shal continue there in preaching the word of God, and keeping good hospitality, except he shall be otherwise let with weighty and vrgent causes to bee approued by the Bishop of the Dioceese, or in any other lawfull sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take speciall care, that the Statutes and lawdable customes of their Church, (not being contrary to the word of God, or Prerogatiue Royall) the Statutes of this Realme being in force concerning Ecclesiastical Order, and al other Constitutions now set forth and confirmed by his Maiesties Authority, and such as shall be lawfully enioyned by the Bishop of the Dioceese, in his Visitation, according to the Statutes and Customes of the

the ſame Church, or the Eccleſiaſticall Lawes of this Realme, Be diligently obſerued, and that the Pettie Canons, Vicars chorall, and other Miniſters of their Church, Bee vrged to the ſtudy of the holy Scriptures: and euery one of them to haue the New Teſtament, not onely in Engliſh, But alſo in Latine.

XLIII.

Deanes, and Prebendaries, to preach, during their Reſidence.

THe Deane, Maſter, Warden, or chiefe Gouernour, Prebendaries and Canons in euery Cathedrall and Collegiate Church, ſhall not onely preach there in their owne perſons, ſo often as they are Bound By Law, Statute, Ordinance, or Cuſtome: But ſhall likewiſe preach in other Churches of the ſame Dioceſſe where they are reſident, and eſpecially, in thoſe places whence they, or their Church, receiue any yeerely rents or profits. And in caſe they themſelues be ſicke, or lawfully abſent, they ſhall ſubſtitute ſuch licenſed Preachers to ſupply their turnes, as By the Biſhop of the Dioceſſe ſhall be thought meet to preach in Cathedrall Churches. And if any otherwiſe neglect or omit to ſupply his courſe, as is aforeſaid, the offendour ſhal be puniſhed by the Biſhop, or by him, or them, to whom the Iuriſdiction of that Church appertaineth, according to the qualitie of the offence.

XLIIII.

Prebendaries to be Reſident vpon their Benefices.

NO Prebendaries, nor Canons, in Cathedrall or Collegiate Churches, hauing one or more Bene-

Benefices, with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shal vnder colour of the said Prebends, absent themselues from their Benefices, with Cure, aboue the space of one moneth in the yeere, vnlesse it bee for some vrgent cause, and certaine time to be allowed by the Bishop of the Dioceſſe. And such of the said Canons and Prebendaries, as by the Ordinances of the said Cathedral or collegiate Churches do stand bound to bee resident in the same, shall so among themselues sort and proportion the times of the yeere, concerning residence to bee kept in the said Churches, as that some of them alwaies shal be personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiat Church, shal after the daies of their Residencie appointed by their local statutes or Customes expired, presently repaire to their Benefices, or some one of them, or, to some other Charge where the Law requireth their presence, there to discharge their dueties according to the Lawes in that case prouided. And the Bishop of the Dioceſſe shall see the same to be duly performed & put in execution.

XLV.

Beneficed Preachers, being resident vpon their liuings, to preach euery Sunday.

EVery Beneficed man allowed to be a Preacher, and residing on his Benefice, hauing no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell where hee may conueniently neere adioyning, (where no Preacher is) preach

preach one Sermon euery Sunday of the yeere, wherein hee ſhall ſoberly and ſincerely diuide the word of truth, to the glory of God, and to the beſt edification of the people.

XLVI.

Beneficed men, not Preachers, to procure monthly Sermons.

EVery Beneficed man not allowed to be a Preacher, ſhall procure Sermons to bee preached in his Cure, once in euery moneth, at the leaſt, By preachers lawfully licenced, if his liuing, in the iudgement of the Ordinary, will be able to beare it. And vpon euery Sunday, when there ſhall not bee a Sermon preached in his Cure, hee, or his Curate ſhall read ſome one of the Homilies preſcribed, or, to be preſcribed By authority, to the Intents aforeſaid.

XLVII.

Abſence of Beneficed men, to bee ſupplied by Curats that are allowed Preachers.

EVery Beneficed man licenſed by the Lawes of this Realme, vpon vrgent occaſions of other ſeruice not to reſide vpon his Benefice, ſhall cauſe his Cure to bee ſupplied By a Curate that is a ſufficient and licenſed Preacher, if the worth of the Benefice will beare it. But, whoſoeuer hath two Benefices, ſhall maintaine a Preacher licenſed, in the Benefice where he doth not reſide, except he preach himſelfe at both of them, vſually.

XLVIII.

None to be Curates, but allowed by the Biſhop.

NO Curate or Miniſter ſhalbe permitted to ſerue in any place, without Examination and Admiſsion of the Biſhop of the Dioceſſe or Ordinary of that place hauing Epiſcopall Iuriſdiction, in writing vnder his hand and ſeale, hauing reſpect to the greatneſſe of the Cure, and meetneſſe of the party. And the ſaid Curates and Miniſters if they remoue from one Dioceſſe to another, ſhall not bee by any meanes admitted to ſerue without teſtimony of the Biſhop of the Dioceſſe, or Ordinary of the place as aforeſaid, whence they come, in writing of their honeſty, ability, and conformity to the Eccleſiaſticall Laws of the Church of England. Nor any ſhal ſerue more then one Church or Chappell vpon one day, except that Chappell bee a member of the Pariſh-Church, or vnited thereunto: and vnleſſe the ſayde Church or Chappel where ſuch a Miniſter ſhal ſerue in two places be not able in the iudgement of the Biſhop or Ordinary as aforeſaid, to maintaine a Curate.

XLIX.

Miniſters, not allowed Preachers, may not expound.

NO perſon whatſoeuer not examined and approued by the Biſhop of the Dioceſſe, or not licenſed as is aforeſayd for a ſufficient or conuenient Preacher, ſhall take vpon him to expound in his owne Cure, or elſewhere, any Scripture, or matter, or doctrine, But ſhall onely ſtudy to Reade plainely and aptly (without glozing or adding) the *Homilies* already ſet foorth, or hereafter to be publiſhed By

lawfull

lawfull Authority, for the Confirmation of the true Faith, and for the good inſtruction and edification of the people.

L.

Strangers, not admitted to Preach, without ſhewing their Licence.

NEither the Miniſter, Church-wardens, nor any other Officers of the Church, ſhall ſuffer any man to preach within their Churches or Chappels, But ſuch as By ſhewing their Licence to preach, ſhall appeare vnto them to bee ſufficiently authorized thereunto, as is aforeſayd.

LI.

Strangers, not admitted to preach In Cathedrall Churches, without ſufficient authority.

THe Deanes, Preſidents, and Reſidentiaries of any Cathedrall or Collegiate Church, ſhal ſuffer no ſtranger to preach vnto the people in their Churches, except they be allowed by the Archbiſhop of the Prouince, or by the Biſhop of the ſame dioceſſe, or by either of the Vniuerſities. And if any in his Sermon ſhal publiſh any Doctrine, either ſtrange or diſagreeing from the word of God, or, from any of the Articles of Religion agreed vpon In the Conuocation houſe, *Anno 1562.* or, from the Booke of Common-prayers, the Deane, or the Reſidents ſhall by their letters ſubſcribed with ſome of their hands that heard him, ſo ſoone as may bee, giue notice of the ſame to the Biſhop of the Dioceſſe, that hee may determine the matter, and take ſuch order therein as he ſhall thinke conuenient.

LII.

The names of ſtrange Preachers, to be noted in a Booke.

THat the Biſhop may vnderſtand (if occaſion ſo require) what Sermons are made in euery Church of his Dioceſſe, and who preſume to preach without Licenſe: the Churchwardens and Sidemen ſhall ſee that the names of all preachers which come to their Church from any other place, be noted in a Book, which they ſhall haue ready for that purpoſe wherein euery preacher ſhall ſubſcribe his name, the day when he preached, and the name of the Biſhop of whom he had licence to preach.

LIII.

No publike oppoſition betweene Preachers.

IF any Preacher ſhall in the Pulpit particularly, or namely of purpoſe, impugne or confute any doctrine deliuered by any other Preacher in the ſame Church, or in any Church neere adioyning, before hee hath acquainted the Biſhop of the Dioceſſe therwith, and receiued order from him what to do in that caſe, becauſe vpon ſuch publike diſſenting and contradicting, there may grow much offence & diſquietneſſe vnto the people: the Churchwardens or partie grieued, ſhall foorthwith ſignifie the ſame to the ſaid Biſhop, & not ſuffer the ſaid preacher any more to occupy that place which he hath once abuſed, except hee faithfully promiſe to forbeare all ſuch matter of contention in the Church, vntill the Biſhop hath taken further order therein: who, ſhall withall conuenient ſpeed ſo proceed therein, that publike ſatisfaction may bee made in the Congregation where

where the offence was giuen. Prouided, that if either of the parties offending do appeale, he ſhall not be ſuffered to preach *pendente lite*.

LIIII.

The Licences of Preachers refuſing conformity, to be void.

IF any man Licenced heretofore to Preach, By any Archbiſhop, Biſhop, or by either of the Vniuerſities, ſhall at any time from henceforth refuſe to conforme himſelfe to the Lawes, Ordinances, and Rites Eccleſiaſtical eſtabliſhed in the Church of England, hee ſhall bee admoniſhed by the Biſhop of the Dioceſſe, or Ordinary of the place, to ſubmit himſelfe to the vſe and due exerciſe of the ſame. And if after ſuch admonition, he doe not conforme himſelfe within the ſpace of one moneth, Wee determine and decree, that the Licence of euery ſuch Preacher ſhall thereupon bee vtterly voide and of none effect.

LV.

The forme of a Prayer to be vſed by Preachers before their Sermons.

BEfore all Sermons, Lectures, and Homilies, Preachers and Miniſters ſhall mooue the people to ioyne with them in prayer, in this forme, or to this effect, as Briefly as conueniently they may. Ye ſhall pray for Chriſts holy Catholike Church, that is, for the whole Congregation of Chriſtian people diſperſed throughout the whole world, and eſpecially, for the Churches of England, Scotland, and Ireland. And heerein I require you moſt eſpecially

to pray for the Kings moſt excellent Maieſtie our Soueraigne Lord IAMES, King of England, Scotland, France, and Ireland, Defendour of the Faith, and Supreme Gouernour in theſe his Realmes, and all other his Dominions and Countreyes, ouer all perſons, in all cauſes, aſwell Eccleſiaſticall as Temporall. Ye ſhall alſo pray for our gracious Queene ANNE; the Noble Prince CHARLES; FREDERICK Prince Electour Palatine, and the Lady ELIZABETH his wife. Ye ſhall alſo pray for the Miniſters of Gods holy word and Sacraments, aſwell Archbiſhops and Biſhops, as other Paſtours and Curates. Yee ſhall alſo pray for the Kings moſt honourable Counſell, and for all the Nobility, and Magiſtrates of this Realme, that all and euery of theſe in their ſeuerall Callings, may ſerue truely and painefully, to the glory of God, and the edifying and well gouerning of his people, remembring the account that they muſt make. Alſo, yee ſhall pray for the whole Commons of this Realme, that they may liue in true Faith and Feare of God; in humble obedience to the King, and Brotherly charity one to another. Finally, let vs praiſe God for all thoſe which are departed out of this life in the Faith of Chriſt, and pray vnto God, that wee may haue grace to direct our liues after their good example: that this life ended, wee may bee made partakers with them of the glorious Reſurrection in the life Euerlaſting. Alwayes concluding with the Lords Prayer.

Preach-

LVI.

Preachers, and Lecturers, to reade diuine Seruice, and adminiſter the Sacraments twice a yeere, at the leaſt.

EVery Miniſter being poſſeſſed of a Benefice that hath Cure and charge of ſoules, although hee chiefly attend to preaching, and hath a Curate vnder him to execute the other duties, which are to be performed for him in the Church; and likewiſe euery other ſtipendary Preacher, that readeth any Lecture, or Catechiſeth, or Preacheth in any Church or Chappell, ſhall twiſe at the leaſt euery yeere reade himſelfe the Diuine Seruice, vpon two ſeuerall Sundayes, publikely, and at the vſuall times, both in the Forenoone and Afternoone, in the Church which hee ſo poſſeſſeth, or where he Readeth, Catechizeth or Preacheth as is aforeſayd, and ſhall likewiſe as often in euery yeere adminiſter the Sacraments of Baptiſme (if there be any to be baptized) and of the Lords Supper, in ſuch manner and forme, and with the obſeruation of all ſuch Rites and Ceremonies as are preſcribed by the Booke of Common-prayer in that behalfe: which if hee doe not accordingly performe, then ſhall hee that is poſſeſſed of a Benefice (as before) be ſuſpended: and hee that is but a Reader, Preacher, or Catechiſer, be remoued from his place by the Biſhop of the Dioceſſe, vntill hee, or they, ſhall ſubmit themſelues to performe all the ſayd duties, in ſuch manner and ſort as before is preſcribed.

LVII.

The Sacraments not to be refused at the hands of vnpreaching Ministers.

WHereas diuers Persons seduced by false Teachers, doe refuse to haue their children Baptised By a Minister that is no Preacher, and to receiue the holy Communion at his handes in the same respect, as though the vertue of those Sacraments did depend vpon his ability to preach: Forasmuch as the doctrine both of Baptisme, and of the Lords Supper is sufficiently set downe in the Booke of Common-prayer to bee vsed at the administration of the said Sacraments, as nothing can be added vnto it, that is materiall and necessary: Wee doe require and charge euery such person seduced as aforesaid, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, Both the said Sacraments being equally effectuall, whether they be ministred by a minister that is no preacher, or by one that is a Preacher. And if any hereafter shall offend heerein, or leaue their owne Parish Churches In that respect, and Communicate, or cause their children to bee Baptised In other Parishes abroad, and will not be moued thereby to reforme that their errour and vnlawfull course: let them bee presented to the Ordinary of the place, By the Minister, Churchwardens, and Sidemen or Questmen of the Parishes where they dwell, and there receiue such punishment by Ecclesiasticall censures, as such obstinacy doth worthily deserue: that is, Let them (persisting in their wilfulnesse) bee suspended, and then, after a moneths

further

ſurther obſtinacie, Excommunicated. And likewiſe if any Parſon, Vicar or Curate, ſhall after the publiſhing hereof, either, receiue to the Communion any ſuch perſons which are not of his owne Church and Pariſh, or, ſhall Baptize any of their children, thereby ſtrengthening them in their ſaid errours, Let him be ſuſpended, and not releaſed thereof, vntill he doe faithfully promiſe, that hee will not afterwards offend therein.

LVIII.

Miniſters, reading Diuine Seruice, and Adminiſtring the Sacraments, to weare Surpliſſes; and Graduats, therewithall, Hoods.

EVery Miniſter ſaying the publike Prayers, or miniſtring the Sacraments or other Rites of the Church, ſhall weare decently and comely a Surpliſſe with ſleeues, to bee prouided at the charge of the Pariſh. And if any queſtion ariſe touching the matter, decencie, or comelineſſe thereof, the ſame ſhall be decided by the diſcretion of the Ordinary. Furthermore, ſuch Miniſters as are Graduats, ſhall weare vpon their Surpliſſes at ſuch times, ſuch Hoods as by the orders of the Vniuerſities are agreeable to their degrees, which no Miniſter ſhall weare (Being no Graduat) vnder paine of ſuſpenſion. Notwithſtanding it ſhall bee lawfull for ſuch Miniſters as are not Graduats, to weare vpon their Surpliſſes in ſtead of Hoods, ſome decent Tippet of blacke, ſo it be not ſilke.

LIX.

Miniſters to Catechiſe Euery Sunday.

EVery Parſon, Vicar, or Curate, vpon euery Sunday and Holy day before Euening prayer, ſhall for halfe an houre or more, examine and inſtruct the youth, and ignorant perſons of his Pariſh in the ten Commandements, the Articles of the Beliefe, and in the Lords prayer: and ſhall diligently heare, inſtruct, and teach them the Catechiſme ſet foorth in the Booke of Common-prayer. And all Fathers, Mothers, Maſters, and Miſtreſſes, ſhall cauſe their children, ſeruants, and apprentiſes, which haue not learned the Catechiſme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Miniſter, vntill they haue learned the ſame. And, If any Miniſter neglect his duetie herein, let him be ſharply reprooued vpon the firſt complaint, and true notice thereof giuen to the Biſhop or Ordinary of the place, If after ſubmitting himſelfe, he ſhall wilfully offend therein againe, let him be ſuſpended. If ſo the third time, there being little hope that he will be therein reformed, then Excommunicated, and ſo remaine vntill hee will bee Reformed. And likewiſe, If any of the ſaid Fathers, Mothers, Maſters, or Miſtreſſes, Children, Seruants, or Apprentiſes ſhall neglect their duetie, as the one ſort, in not cauſing them to come; and the other, in refuſing to learne, as aforeſaid, Let them be ſuſpended by their Ordinaries, (If they be not children) and if they ſo perſiſt by the ſpace of a moneth, then let them be Excommunicated.

Confir-

LX.

Confirmation to be performed once in three yeeres.

FOraſmuch as it hath bin a ſolemne, ancient and laudable Cuſtome in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands vpon children Baptized, and Inſtructed in the Catechiſme of Chriſtian Religion, praying ouer them, and Bleſsing them, which wee commonly call *Confirmation*, and that this holy action hath beene accuſtomed in the Church in former ages, to be performed in the Biſhops Viſitation euery third yeere: We will and appoint, that euery Biſhop, or the Suffragan, in his accuſtomed Viſitation, do in his owne perſon carefully obſerue the ſayd Cuſtome. And if in that yeere, By reaſon of ſome infirmity, Hee bee not able perſonally to viſit, then hee ſhall not omit the execution of that duety of *Confirmation* the next yeere after, as hee may conueniently.

LXI.

Miniſters, to prepare children for Confirmation.

EVery Miniſter that hath Cure and charge of ſoules, for the better accõpliſhing of the Orders preſcribed in the Booke of Common-prayer concerning Confirmation, ſhall take ſuch eſpeciall care as that none may bee preſented to the Biſhop for him to lay his hands vpon, But ſuch as can render an account of their Faith, according to the Catechiſme in the ſaid Booke contained. And, when the Biſhop ſhall aſsigne any time for the performance of that part of his duety, euery ſuch Miniſter ſhall

vſe his beſt endeuour to prepare and make able, and likewiſe to procure as many as hee can to bee then brought, and by the Biſhop to be confirmed.

LXII.

Miniſters, not to marrie any perſon without Bannes, or Licence.

NO Miniſter vpon paine of ſuſpenſion *per triennium ipſo facto*, ſhall celebrate matrimony betweene any perſons, without a Facultie or Licence granted by ſome of the Perſons in theſe our Conſtitutions expreſſed, except the Bannes of matrimony haue beene firſt publiſhed three ſeuerall Sundayes or Holy dayes, in the time of Diuine Seruice in the Pariſh Churches and Chappels where the ſayd parties dwell, according to the Booke of Common-Prayer. Neither ſhall any Miniſter, vpon the like paine vnder any pretence whatſoeuer, ioyne any perſons ſo licenſed in Marriage at any vnſeaſonable times, but onely betweene the houres of eight and twelue in the forenoone, nor in any priuate place, but either in the ſaid Churches or Chappels where one of them dwelleth, and likewiſe in time of Diuine Seruice: nor when Bannes are thrice aſked (and no Licence in that reſpect neceſſary) Before the Parents or Gouernours of the parties to bee married, being vnder the age of twenty and one yeeres, ſhall either perſonally, or by ſufficient teſtimony, ſignifie vnto him their conſents giuen to the ſayd Marriage.

LXIII.

Miniſters of exempt Churches, not to marrie without Bannes, or Licence.

EVery Miniſter who ſhal hereafter celebrate Mariage betwixt any perſons, contrary to our ſayde Conſtitutions, or any part of them, vnder colour of any peculiar Liberty or Priuiledge claimed to appertaine to certaine Churches and Chappels, ſhall bee ſuſpended *per triennium*, By the Ordinarie of the place where the offence ſhall bee committed. And, if any ſuch Miniſter ſhall afterwards remooue from the place where hee hath committed that fault, before he be ſuſpended, as is aforeſaid, then ſhall the Biſhop of the Dioceſſe, or Ordinary of the place where hee remaineth, vpon Certificate vnder the Hand and Seale of the other Ordinary from whoſe Iuriſdiction he remooued, execute that cenſure vpon him.

LXIIII.

Miniſters, ſolemnly to bid Holy dayes.

EVery Parſon, Vicar, or Curate ſhall in his ſeuerall charge declare to the people euery Sunday at the time appointed in the Communion-Booke, whether there bee any Holy dayes or Faſting dayes the weeke following. And if any doe heereafter wittingly offend heerein, and being once admoniſhed thereof By his Ordinary, ſhall againe omit that duety: let him bee cenſured according to Lawe, vntill hee ſubmit himſelfe to the dueperformance of it.

LXV.

Miniſters, ſolemnly to denounce Recuſants, and Excommunicate.

ALl Ordinaries ſhall in their ſeuerall Iuriſdictions carefully ſee and giue order, that, aſwell thoſe who for obſtinate refuſing to frequent Diuine Seruice eſtabliſhed by publike authority within this Realme of England, as thoſe alſo (eſpecially of the better ſort and condition) who for notorious contumacie, or other notable crimes ſtand lawfully Excommunicate, (vnleſſe within three moneths immediatly after the ſayd ſentence of Excommunication pronounced againſt them, they reforme themſelues, and obtaine the benefit of Abſolution) be euery ſixe moneths enſuing, aſwell in the Pariſh Church, as in the Cathedrall Church of the Dioceſſe in which they remaine, By the Miniſter openly in time of Diuine Seruice vpon ſome Sunday denounced and declared Excommunicate, that others may bee thereby both admoniſhed to refraine their company and ſocietie, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewiſe, the Regiſter of euery Eccleſiaſticall Court, ſhall yeerely between Michaelmas and Chriſtmas, duely certifie the Archbiſhop of the Prouince, of all and ſingular the premiſſes aforeſaid.

LXVI.

Miniſters to conferre with Recuſants.

EVery Miniſter being a Preacher, and hauing any Popiſh Recuſant or Recuſants, in his Pariſh,

and

and thought fit By the Biſhop of the Dioceſſe, ſhall labour diligently with them from time to time, thereby to reclaime them from their Errours. And if he be no Preacher, or not ſuch a Preacher; then he ſhall procure, if he can poſsibly, ſome that are Preachers ſo quallified, to take paines with them for that purpoſe. If he can procure none, then hee ſhall informe the Biſhop of the Dioceſſe thereof, who ſhall not onely appoint ſome neighbour Preacher or Preachers adioyning to take that labour vpon them, But himſelfe alſo (as his important affaires will permit him) ſhall vſe his beſt endeuour By inſtruction, perſwaſion, and all good meanes he can deuiſe, to reclaime both them, and all other within his Dioceſſe ſo affected.

LXVII.

Miniſters, to viſite the ſicke.

WHen any perſon is dangerouſly ſicke in any Pariſh, the Miniſter or Curate (hauing knowledge thereof) ſhall reſort vnto him, or her, (if the diſeaſe bee not knowne or probably ſuſpected to be infectious) to inſtruct and comfort them in their diſtreſſe, according to the order of the Communion booke, if he be no Preacher: or if hee be a Preacher, then, as hee ſhall thinke moſt needfull and conuenient. And when any is paſsing out of this life, a Bell ſhall be tolled, and the Miniſter ſhall not then ſlacke to doe his laſt duetie. And after the parties death (if it ſo fall out) there ſhall bee rung no more But one ſhort peale, and one other before the Buriall, and one other, after the Buriall.

LXVIII.

Ministers, not to refuse to Christen, or Burie.

NO Minister shall refuse or delay to Christen any childe according to the forme of the Booke of Common-prayer, that is brought to the Church to him vpon Sundayes or Holy-dayes to be christened, or to Bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) In such maner and forme as is prescribed in the said Booke of Common-prayer. And if he shall refuse to christen the one, or Bury the other, except the partie deceased were denounced Excommunicated *Maiori Excommunicatione*, for some grieuous and notorious crime, (and no man able to testifie of his repentance) He shalbe suspended by the Bishop of the Dioceese from his Ministerie, By the space of three moneths.

LXIX.

Ministers, not to deferre Christening, if the childe bee in danger.

* IF any Minister being duely without any maner of collusion, informed of the weakenesse and danger of death of any Infant vnbaptized in his Parish, and thereupon desired to goe or come to the place where the said Infant remaineth, to Baptise the same, shall either wilfully refuse so to doe, or of purpose, or of grosse negligence shall so deferre the time, as when hee might conueniently haue resorted to the place, and haue baptized the same Infant, It dieth, through such his default, vnbaptized: the said Minister shall be suspended for three moneths, and before his Resti-

tution

ſtitution ſhall acknowledge his fault, and promiſe before his Ordinary, that hee will not wittingly incurre the like againe. Prouided, that where there is a Curate or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelfe, But the Curate or Subſtitute preſent.

LXX.

Miniſters, to keepe a Regiſter of Chriſtnings, Weddings, and Burials.

IN euery Pariſh Church and Chappell within this Realme, ſhall beeprouided one parchment Booke at the charge of the Pariſh, wherein ſhall be written the day and yeere of euery Chriſtening, Wedding, and Buriall, which haue bene in the Pariſh ſince the time that the Law was firſt made in that behalfe, ſo farre as the ancient Bookes thereof can beprocured, but eſpecially, ſince the beginning of the Raigne of the late Queene. And for the ſafe keeping of the ſaid Booke, the Churchwardens at the charge of the Pariſh, ſhall prouide one ſure Coffer, with three locks and keyes, whereof the one, to remaine with the Miniſter; and the other two with the Churchwardens ſeuerall, ſo that, neither the Miniſter without the two Churchwardens, nor the Churchwardens without the Miniſter, ſhal at any time take that Booke out of the ſaid Coffer. And henceforth vpon euery Sabboth day, Immediatly after Morning or Euening prayer, the Miniſter and Churchwardens ſhall take the ſaid parchment Booke out of the ſaid Coffer, and the Miniſter, in the preſence of the Churchwardens, ſhall write and record in the ſaid

Booke, the names of all perſons Chriſtened; together with the names and ſurnames of their parents, and alſo, the names of all perſons Married and Buried in that pariſh, In the Weeke before, and the day and the yeere of euery ſuch Chriſtening, Marriage, and Buriall: And that done, they ſhall lay vp that Booke in the Coffer, as before: and the Miniſter and Churchwardens vnto euery page of that Booke, when it ſhalbe filled with ſuch Inſcriptions, ſhall ſubſcribe their names. And the Churchwardens ſhall once euery yeere, within one Moneth after the 25. day of March, tranſmit vnto the Biſhop of the Dioceſſe or his Chancellor, a true copie of the names of all perſons Chriſtened, Married, or Buried, in their Pariſh in the yeere before (ended the ſaid fiue and twentieth day of March) and the certaine dayes and moneths in which euery ſuch Chriſtening, Marriage and Buriall was had, to be ſubſcribed with the hands of the ſaid Miniſter and Churchwardens, to the end the ſame may faithfully bee preſerued in the Regiſtrie of the ſaid Biſhop: which Certificate ſhall bee receiued without Fee. And, if the Miniſter or Churchwardens ſhalbe negligent in performance of any thing herein contained, it ſhalbe lawfull for the Biſhop or his Chancellor, to conuent them, proceed againſt euery of them, as contemners of this our Conſtitution.

LXXI.

Miniſters, not to Preach, or adminiſter the Communion in priuate houſes.

NO Miniſter ſhall Preach or adminiſter the holy Communion in any priuate houſe, except it bee

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in times of neceſsity, when any being either ſo impotent, as hee cannot goe to the Church, or very dangerouſly ſicke, are deſirous to bee partakers of that holy Sacrament, vnder paine of ſuſpenſion for the firſt offence, and Excommunication for the ſecond. Prouided, that houſes are heere reputed for Priuate houſes, wherein are no Chappels dedicated and allowed by the Eccleſiaſticall Lawes of this Realme. And prouided alſo vnder the paine before expreſſed, that no Chapleines doe Preach or adminiſter the Communion in any other places, but in the Chappels of the ſayd houſes, and that alſo they do the ſame very ſeldome vpon Sundayes and holy dayes. So that both the Lords and Maſters of the ſayd houſes and their families ſhal at other times reſort to their owne Pariſh Churches, & there receiue the holy Communion at the leaſt once eúery yeere.

LXXII.

Miniſters not to appoint publike or priuate Faſts, or propheſies, or to Exerciſe, but by authority.

NO Miniſter or Miniſters ſhall without the Licence & direction of the Biſhop of the Dioceſſe firſt obtained and had vnder his hand and Seale, appoint or keepe any ſolemne Faſts, either publikely or in any priuate houſes, other then ſuch as by law are, or by publike authority ſhall be appointed; nor ſhall bee wittingly preſent at any of them, vnder paine of Suſpenſion, for the firſt fault; of Excommunication for the ſecond; and of Depoſition from the Miniſtery, for the third. Neither ſhal any Miniſter not licenſed, as is aforeſayd, preſume to appoint

or hold any meeting for Sermons, commonly termed by ſome, Prophecies, or Exerciſes, in Market townes or other places, vnder the ſayd paines: Nor without ſuch Licenſe, to attempt vpon any pretence whatſoeuer, either of poſſeſsion or Obſeſsion, by faſting and prayer to caſt out any deuil or deuils, vnder paine of imputation of Impoſture, or couſenage, and Depoſition from the Miniſtery.

LXXIII.

Miniſters, not to hold priuate Conuenticles.

FOraſmuch as all Conuenticles and ſecret meetings of Prieſts and Miniſters, haue bin euer iuſtly accounted very hurtfull to the State of the Church wherein they liue; We doe now ordaine and conſtitute, That no Prieſts or Miniſters of the word of God, nor any other perſons ſhall meet together in any priuate houſe, or elſewhere, to conſult vpon any matter or courſe to be taken by them, or, vpon their motion or direction, by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common-prayer, or of any part of the gouernement and Diſcipline now eſtabliſhed in the Church of England, vnder paine of Excommunication, *ipſo facto*.

LXXIIII.

Decency in Apparell enioyned to Miniſters.

THe true, ancient, and flouriſhing Churches of Chriſt, being euer deſirous, that their Prelacy and Cleargie might be had, as well in outward Reuerence, as otherwiſe regarded for the worthineſſe of

of their miniſtery, did thinke it fit, By a preſcript fourme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honour and eſtimation due to the ſpeciall meſſengers and miniſters of Almighty God. Wee therefore, following their graue iudgement, and the ancient Cuſtome of the Church of England, and hoping, that in time newfangleneſſe of apparell in ſome factious perſons will die of it ſelfe, doe conſtitute and appoint, That, the Archbiſhop and Biſhops, ſhall not Intermit to vſe the accuſtomed Apparell of their degrees. Likewiſe all Deanes, Maſters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (being Prieſts, or Deacons) Doctors in Diuinity, Law, and Phyſicke, Bachellers in Diuinity, Maſters of Artes, and Bachellers of Law, hauing any Eccleſiaſticall liuing, ſhall vſually weare Gownes with ſtanding collers, and ſleeues ſtreight at the hands; or wide ſleeues, as is vſed in the Vniuerſities, with Hoods or Tippets of Silke or Sarcenet, and ſquare Caps. And that, all other Miniſters, admitted, or to bee admitted into that Function, ſhall alſo vſually weare the like Apparell, as is aforeſayd, except Tippets only. We doe further in like maner ordaine, That, all the ſaid Eccleſiaſticall perſons aboue mentioned, ſhall vſually weare in their Iourneys, Cloaks with ſleeues, commonly called Prieſts Cloaks, without gards, welts, long Buttons, or cuts. And no Eccleſiaſticall perſon ſhall weare any Coife, or wrought Nightcap, But onely plaine Nightcaps, of blacke ſilke, Satten, or Veluet. In all which particulars

concerning the Apparell here prescribed, our meaning is, not to attribute any holinesse or special worthinesse to the said garments, But for decency, grauity, and order, as is before specified. In priuate houses, and in their Studies, the sayd persons Ecclesiasticall may vse any comely and Schollerlike apparell. Prouided, that it bee not cut or pinckt, and that in publike they go not in their Dublet & Hose, without Coats or Cassocks: & also, that they weare not any light coloured Stokins. Likewise, poore Beneficed men and Curats (not being able to prouide themselues long Gownes) may goe in short Gowns, of the fashion aforesayd.

LXXV.

Sober conuersation required in Ministers.

NO Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tauernes or Alehouses; neither shall they board or lodge in any such places. Furthermore, they shall not giue themselues to any Base or seruile labour, or to drinking or riot, spending their time idlely by day or by night; playing at Dice, Cardes, or Tables, or any other vnlawfull game: But, at all times conuenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselues with some other honest study or exercise, alwayes doing the things which shall appertaine to Honesty, and endeuouring to profit the Church of God, hauing alwayes in minde that they ought to excell all others in purity of life, and should bee examples to the people to liue well and Christianly

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vnder paine of Eccleſiaſticall cenſures to be inflicted with ſeueritie, according to the qualities of their offences.

LXXVI.

Miniſters, at no time to forſake their calling.

NO man being admitted a Deacon or Miniſter, ſhall from thencefoorth voluntarily relinquiſh the ſame; nor afterward vſe himſelfe in the courſe of his life, as a Lay man, vpon paine of Excommunication. And the names of all ſuch men ſo forſaking their calling, the Church-wardens of the Pariſh where they dwell, ſhall preſent to the Biſhop of the Dioceſſe, or to the Ordinarie of the place, hauing Epiſcopall Iuriſdiction.

Schoolemaſters.

LXXVII.

None to teach Schoole, without Licence.

NO man ſhall teach, either in publike Schoole, or priuate houſe, but ſuch as ſhall bee allowed by the Biſhop of the Dioceſſe, or Ordinarie of the place, vnder his hand and Seale, Being found meet, as well for his learning and dexterity in teaching, as for ſober and honeſt conuerſation, and alſo, for right vnderſtanding of Gods true Religion, and alſo, except hee ſhall firſt ſubſcribe to the firſt and third Articles afore mentioned, ſimply, and to the two firſt clauſes of the ſecond Article.

Curates

LXXVIII.

Curats desirous to teach, to be licenced before others.

IN what Parish Church or Chappel soeuer there is a Curate which is a Master of Arts, or Bacheler of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better increase of his liuing, and trayning vp of children in Principles of true Religion: We will and ordaine, That a Licence to teach youth of the Parish where he serueth, Bee granted to none by the Ordinary of that place, But onely to the said Curate. Prouided alwayes, That this constitution shall not extend to any Parish or Chappel in countrey Townes, where there is a publike Schoole founded already: In which case, wee thinke it not meete to allow any to teach Grammer, but onely him that is allowed for the saide publike Schoole.

LXXIX.

The duetie of Schoolemasters.

ALl Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme, heretofore By publike authoritie set foorth. And as often as any Sermon shall bee vpon Holy and Festiuall dayes, within the Parish where they teach, they shall bring their Schoollers to the Church where such Sermon shall be made, and there see them quietly and soberly behaue themselues, and shall examine them at times conuenient after their returne, what they haue borne away of such Sermons. Vpon other dayes and at other times, they shall traine them vp with such sentences of holy Scripture, as shall bee most

expedient

expedient to induce them to all godlineſſe: and they ſhall teach the Gramer ſet forth by King HENRIE the eight, and continued in the times of King EDVVARD the ſixt, and Queene ELIZABETH of noble memorie, & none other. And if any Schoolemaſter being licenced, and hauing ſubſcribed, as aforeſaid, ſhall offend in any of the premiſſes, or either ſpeake, write, or teach againſt any thing whereunto he hath formerly ſubſcribed (if vpon admonition by the Ordinarie he doe not amend & reforme himſelfe) let him bee ſuſpended from teaching Schoole any longer.

¶ Things appertaining to Churches.

LXXX.

The great Bible, and Booke of Common-prayer, to be had in euery Church.

THE Church-wardens or Queſt-men of euery Church and Chappell, ſhall, at the charge of the Pariſh prouide the Booke of Common-prayer lately explained in ſome fewe points by his Maieſties authoritie, according to the Lawes, and his Highneſſe prerogatiue in that behalfe, and that with all conuenient ſpeed, but at the furtheſt within two moneths after the publiſhing of theſe our Conſtitutions. And if any Pariſhes be yet vnfurniſhed of the Bible of the largeſt volume, or of the Bookes of Homilies allowed by Authoritie: the ſaid Church-

wardens shall within conuenient time prouide the same at the like charge of the Parish.

LXXXI.

A Font of stone, for Baptisme in euery Church.

ACcording to a former Constitution, too much neglected in many places, wee appoint, That there shall bee a Font of stone in euery Church and Chappell where Baptisme is to bee ministred: the same to be set in the ancient vsuall places. In which onely Font the Minister shall Baptize publiquely.

LXXXII.

A decent Communion Table, in euery Church.

WHereas wee haue no doubt, But that in all Churches within the Realme of England, conuenient & decent Tables are prouided, and placed, for the celebration of the holy Communion: Wee appoint, that the same Tables shall from time to time be kept and repaired in sufficient & seemely manner, and couered in time of Diuine Seruice, with a carpet of silke, or other decent stuffe thought meete by the Ordinary of the place, if any question bee made of it; and with a faire linnen cloth at the time of the ministration as becommeth that Table, and so stand, sauing, when the said holy Communion is to bee administred. At which time, the same shall bee placed in so good sort, within the Church or Chancell, as thereby the Minister may bee more conueniently heard of the Communicants in his prayer, and administration; and the Communicants also more conueniently, and in more number

may

may communicate with the ſaid Miniſter: and that the ten Commandements be ſet vpon the East end of euery Church and Chappell, where the people may beſt ſee and reade the ſame, and other choſen Sentences written vpon the walles of the ſaid Churches and Chappels in places conuenient: and likewiſe, that a conuenient ſeat bee made for the Miniſter to reade ſeruice in. All theſe to bee done, at the charge of the Pariſh.

LXXXIII.

A Pulpit to be prouided in Euery Church.

THe Church-wardens or Queſtmen, at the common charge of the Pariſhioners in euery Church, ſhall prouide a comely and decent Pulpit to bee ſet in a conuenient place within the ſame, By the diſcretion of the Ordinarie of the place, if any queſtion doe ariſe, and to bee there ſeemely kept for the preaching of Gods word.

LXXXIIII.

A Cheſt for Almes, in Euery Church.

THe Church-wardens ſhall prouide, and haue within three moneths after the publiſhing of theſe Conſtitutions, a ſtrong Cheſt, with an hole in the vpper part thereof, to be prouided at the charge of the Pariſh (if there bee none ſuch already prouided) hauing 3. keyes. Of which, one ſhall remaine in the cuſtody of the Parſon, Vicar, or Curate, and the other two, in the cuſtody of the Church-wardens for the time being, which Cheſt, they ſhall ſet

and faſten in the moſt conuenient place, to the intent, the Pariſhioners may put into it their Almes for their poore neighbours. And the Parſon, Vicar, or Curate, ſhall diligently from time to time, & eſpecially, when men make their Teſtaments, call vpon, exhort, and moue their neighbours, to conferre, and giue as they may well ſpare to the ſaid Cheſt, declaring vnto them, that, whereas heretofore they haue bene diligent to beſtow much ſubſtance, otherwiſe then God commaunded, vpon ſuperſtitious vſes: now they ought at this time to bee much more ready to helpe the poore and needy, knowing, that, to relieue the poore, is a ſacrifice which pleaſeth God: and that alſo, whatſoeuer is giuen for their comfort, is giuen to Chriſt himſelfe, and is ſo accepted of him, that hee will mercifully reward the ſame. The which Almes and deuotion of the people, the Keepers of the keyes ſhall yeerely, quarterly, or oftner (as neede requireth) take out of the Cheſt, and diſtribute the ſame in the preſence of moſt of the Pariſh, or ſixe of the chiefe of them, to be truly and faithfully deliuered to their moſt poore and needy neighbours.

LXXXV.

Churches to be kept in ſufficient reparations.

THe Church-wardens or Queſtmen, ſhall take care and prouide, that the Churches bee well and ſufficiently repaired, and ſo from time to time kept and maintained, that the Windowes bee well glazed, and that the Floores bee kept paued, plaine, and euen, and all things there, in ſuch an orderly

orderly and decent ſort, without duſt, or any thing that may be either noiſome, or vnſeemly; as beſt becommeth the Houſe of God, and is preſcribed in an Homilie to that effect. The like care they ſhall take, that the Churchyards be well and ſufficiently repaired, fenced, and maintained, with Walles, Railes, or Pales, as haue bin in each place accuſtomed, at their charges vnto whom, By Law, the ſame appertaineth: But eſpecially they ſhall ſee, that in euery meeting of the Congregation, peace be well kept; and that all perſons Excommunicated, and ſo denounced, bee kept out of the Church.

LXXXVI.

Churches, to bee ſuruayed, and the decayes certified to the high Commiſſioners.

EVery Deane, Deane and Chapter, Archdeacon, and others which haue authority to hold Eccleſiaſticall Viſitations, By Compoſition, Law or Preſcription, ſhall ſuruay the Churches of his, or their Iuriſdiction, once in euery three yeeres, in his owne perſon; or, cauſe the ſame to be done, and ſhall from time to time within the ſaid three yeeres, certifie the High Commiſsioners for cauſes Eccleſiaſticall, euery yeere of ſuch defects in any the ſaid Churches, as he, or they doe finde to remaine vnrepaired, and the names and ſurnames of the parties faultie therein. Vpon which Certificate, we deſire, that the ſaid High Commiſsioners, will *Ex officio mero*, ſend for ſuch parties, and compell them to obey the iuſt and lawfull Decrees of ſuch Eccleſiaſticall Ordinaries, making ſuch Certificates.

LXXXVII.

A Terrier of Glebelands, and other possessions belonging to Churches.

WEe ordaine, that the Archbishop, and all Bishops within their seuerall Dioceſſes, shall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houſes, Stockes, Implements, Tenements, and portions of Tithes lying out of their Parishes, which belong to any Parsonage or Vicarage, or Rurall Prebend, bee taken By the viewe of honeſt men, in euery Parish, By the appointment of the Bishop, whereof the Miniſter to be one, and bee laid vp in the Bishops Regiſtrie, there to be for a perpetuall memorie thereof.

LXXXVIII.

Churches, not to be prophaned.

THe Churchwardens or Queſtmen, and their Aſſiſtants, shall suffer no Playes, Feasts, Banquets, Suppers, Church-als, Drinkings, temporall Courts or Leetes, Lay-iuries, Muſters, or any other prophane vſage, to be kept in the Church, Chappell, or Church-yard, neither the Bels to be rung ſuperſtitiouſly, vpon Holy dayes or Eues, abrogated By the Booke of Common-prayer; nor at any other times, without good cauſe to bee allowed By the Miniſter of the place, and By themſelues,

Church

¶ Church-wardens, or, Queſt-men, and Sidemen, or Aſsiſtants.

LXXXIX.

The choiſe of Church-wardens, and their account.

ALl Church-wardens or Queſt-men in euery Pariſh, ſhall bee choſen By the ioynt conſent of the miniſter and the Pariſhioners, if it may be. But, If they cannot agree vpon ſuch a choiſe, then the Miniſter ſhall chuſe one, and the Pariſhioners another, and without ſuch a ioynt or ſeuerall choiſe, none ſhall take vpon them to bee Church-wardens, neither ſhall they continue any longer then one yeere in that Office, except perhaps they bee choſen againe in like manner. And all Church-wardens at the end of their yeere, or within a moneth after, at the moſt, ſhall, before the Miniſter and the Pariſhioners, giue vp a iuſt account of ſuch money as they haue receiued, and alſo, what particularly they haue beſtowed in Reparations, and otherwiſe for the vſe of the Church. And laſt of all, going out of their Office, they ſhall truely deliuer vp to the Pariſhioners, whatſoeuer money, or other things of right belonging to the Church, or Pariſh, which remaineth in their hands, that it may bee deliuered ouer by them to the next Church-wardens By Bill Indented.

XC.

The choice of Sidemen, and their ioynt office with Church-wardens.

THe Church wardens or Queſtmen of euery Pariſh, and two or three or moe diſcreete perſons in euery Pariſh to be choſen for Sidemen or Aſsiſtants, by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to be appointed by the Ordinarie of the Dioceſſe) ſhall diligently ſee, that all the Pariſhioners duely reſort to their Church vpon all Sundayes and holy dayes, and there continue the whole time of Diuine Seruice: and none to walke or to ſtand idle or talking in the Church, or in the Church-yard, or Church porch during that time. And all ſuch as ſhall bee found ſlacke or negligent in reſorting to the Church, (hauing no great or vrgent cauſe of abſence) they ſhall earneſtly call vpon them: and after due monition (if they amend not) they ſhall preſent them to the Ordinarie of the place. The choiſe of which perſons, *viz.* Churchwardens or Queſtmen, Sidemen or Aſsiſtants ſhall be yeerely made in Eaſter weeke.

¶ Pariſh-Clearkes.

XCI.

Pariſh Clearkes to be choſen by the Miniſter.

NO Pariſh Clearke vpon any vacation, ſhall be choſen within the Citie of London, or elſe where, within the Prouince of Canterbury, but by the Parſon or Vicar: or, where there is no Parſon or Vicar, By the Miniſter of that place for

for the time being: Which choiſe ſhall be ſignified by the ſaid Miniſter, Vicar, or Parſon, to the Pariſhioners the next Sunday following in the time of Diuine Seruice. And the ſaid Clearke ſhall bee of twentie yeeres of age at the leaſt, and knowen to the ſaid Parſon, Vicar, or Miniſter to bee of honeſt conuerſation, and ſufficient for his Reading, Writing, and alſo for his competent skill in ſinging (if it may be.) And the ſaid Clerkes ſo choſen ſhall haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at ſuch times as hath beene accuſtomed, or by their owne collection, according to the moſt ancient cuſtome of euery Pariſh.

¶ Eccleſiaſticall Courts Belonging to the Archbiſhops *Iuriſdiction.*

XCII.

None to bee cited into diuers Courts for probate of the ſame Will.

FOraſmuch as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbiſhops Prerogatiues much diſtracted, and diuerſly called, and ſummoned for probate of Willes, or to take adminiſtrations of the goods of perſons dying inteſtate, and are thereby vexed & grieued with many cauſeleſſe and vnneceſſary troubles, moleſtations, and expences: We conſtitute and appoint, That all Chancellours,

Commiſſaries, or Officials, or any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, ſhall at the firſt charge with an othe all perſons called, or voluntarily appearing before them for the probate of any Will, or the Adminiſtration of any goods, whether they know, or (moued by any ſpeciall inducement) doe firmely beleeue that the party deceaſed (whoſe Teſtament or goods depend now in queſtion) had at the time of his or her death, any goods or good debts, in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within that Prouince, then in that wherein the ſaid partie died, amounting to the value of 5 li. And if the ſaid perſon cited, or voluntarily appearing before him, ſhal vpon his oth affirme, That he knoweth, or (as aforeſaid) firmely beleeueth, that the ſaid partie deceaſed had goods or good debts in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within the ſaid Prouince, to the value aforeſaid, and particularly ſpecifie and declare the ſame: then ſhall he preſently diſmiſſe him not preſuming to intermeddle with the probate of the ſaid Will, or to grant adminiſtration of the goods of the partie ſo dying Inteſtate: neither ſhall he require or exact any other charges of the ſaid parties more then ſuch onely as are due for the Citation & other Proceſſe had, and vſed againſt the ſaid parties, vpon their further contumacie: but ſhall openly and plainely declare & profeſſe, that the ſaid cauſe belongeth to the Prerogatiue of the Archbiſhop of that Prouince, willing and admoniſhing the party to proue the ſaid Will, or require Adminiſtration of the ſayd goods in the Court of the ſaid prerogatiue, and to exhibit

before him the ſayd Iudge the probate or adminiſtration vnder the Seale of the Prerogatiue within forty dayes next following. And if any Chancellor, Commiſſary, Officiall, or other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, or any their Regiſter ſhall offend herein, let him be *ipſo facto* ſuſpended from the execution of his office, not to bee abſolued or releaſed, vntil he haue reſtored to the partie all expences by him laid out contrary to the tenor of the premiſſes: and euery ſuch probate of any Teſtament or adminiſtration of goods ſo granted, ſhall be held voyde and fruſtrate to all effects of the Law whatſoeuer. Furthermore we charge and enioyne, that the Regiſter of euery inferiour Iudge doe without all difficultie or delay, certifie and informe the Apparator of the Prerogatiue Court, repairing vnto him once a moneth & no oftner, what Executors or adminiſtrators haue beene by his ſaid Iudge for the incompetencie of his owne Iuriſdiction, diſmiſſed to the ſaid Prerogatiue Court, within the moneth next before, vnder paine of a moneths ſuſpenſion from the exerciſe of his office for euery default therein. Prouided, that this Canon or any thing therein conteined, be not preiudiciall to any compoſition betweene the Archbiſhop and any Biſhop or other Ordinary, nor to any inferiour Iudge that ſhall grant any probate of Teſtament or adminiſtration of goods to any party that ſhall voluntarily deſire it, both out of the ſaid inferor court, and alſo out of the Prerogatiue. Prouided likewiſe, that if any man die *In itinere*, the goods that hee hath about him at that preſent, ſhall not cauſe his

Testament or Administration to be liable vnto the Prerogatiue Court.

XCIII.

The Rate of Bona notabilia, *liable to the Prerogatiue-Court.*

FVrthermore wee decree and ordaine, that no Iudge of the Archbishops Prerogatiue, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoeuer to any of the aforesaid intents, vnlesse he haue knowledge that the partie deceased was at the time of his death possessed of goods and chattels in some other Dioceſſe or Dioceſſes, or peculiar Iurisdiction within that prouince then in that wherein he died, amounting to the value of fiue pounds at the least, decreeing and declaring, that who so hath not goods in diuers dioceſſes to the said summe or value, shall not be accounted to haue *bona notabilia*. Alwayes prouided, that this clause here, and in the former Constitution mentioned, shall not preiudice those Dioceſſes whereby composition or custome, *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court, contrary to the tenor of the premisses, he shall restore to the partie so Cited all his costs and charges, and the Acts and proceedings in that behalfe shal be held void and frustrate. Which expences if the said Iudge or Register or Apparitor, shall refuse accordingly to pay, hee shall be suspended from the exercise of his Office vntill hee yeeld to the performance thereof.

None

XCIIII.

None to be cited into the Arches, or Audience, but dwellers within the Archbiſhops Dioceſſe, or Peculiars.

NO Deane of the Arches, nor Officiall of the Archbiſhops Conſiſtorie, nor any Iudge of the audience, ſhall henceforward in his owne name or in the name of the Archbiſhop either *ex Officio*, or at the inſtance of any party, originally cite, ſummon or any way compell, or procure to bee cited, Summoned, or compelled, any perſon which dwelleth not within the particular Dioceſſe or peculiar of the ſayd Archbiſhop, to appeare before him or any of them for any cauſe or matter whatſoeuer, belonging to Eccleſiaſticall cognizance, without the Licence of the Dioceſan firſt had and obtained in that behalfe, other then in ſuch partieular caſes only as are expreſly excepted and reſerued in and by a Statute *Anno 23 Hen. 8 cap 9.* And if any of the ſayd Iudges ſhall offend herein, hee ſhall for euery ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole moneths.

XCV.

The reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of England, euery Biſhop hath had two moneths ſpace to enquire and informe himſelfe of the ſufficiencie, and qualitie of euery Miniſter, after hee hath bene preſented vnto him to bee inſtituted into any Benefice: yet for the auoyding of ſome incon-

ueniences, wee doe now abridge and reduce the ſaid two moneths into eight and twenty dayes onely. In reſpect of which abridgement wee doe ordaine and appoint, that no double Quarrell ſhall hereafter be granted out of any of the Archbiſhops Courts at the ſuite of any Miniſter whoſoeuer, except hee ſhall firſt take his perſonall oath, that the ſayd eight and twenty daies at the leaſt are expired, after he firſt tendred his preſentation to the Biſhop, and that hee refuſed to grant him Inſtitution thereupon: or ſhall enter into bonds with ſufficient ſureties to proue the ſame to be true, vnder paine of ſuſpenſion of the Granter thereof from the execution of his office, for halfe a yeere *toties quoties* to bee denounced by the ſayd Archbiſhop, and Nullitie of the double Quarrell aforeſaide, ſo vnduely procured, to all intents & purpoſes whatſoeuer. Alwayes prouided, that within the ſayd eight and twentie dayes, the Biſhop ſhall not inſtitute any other to the preiudice of the ſayd partie before preſented, *ſub pœna nullitatis.*

XCVI.

Inhibitions not to bee granted, without the ſubſcription of an Aduocate.

THat the Iuriſdictions of Biſhops may be preſerued (as neere as may bee) entire and free from preiudice, and that for the behoofe of the ſubiects of this land, better prouiſion bee made that henceforward they bee not grieued with friuolous and wrongfull ſuits and moleſtations: It is ordained and prouided that no Inhibition ſhall bee graunted

out

out of any Court, belonging to the Archbiſhop of Canterbury at the inſtance of any partie, vnleſſe it bee ſubſcribed by an Aduocate practiſing in the ſaid Court: which the ſaid Aduocate ſhall doe freely, not taking any Fee for the ſame, except the partie proſecuting the ſuit, do voluntarily beſtow ſome gratuitie vpon him for his counſell and aduice in the ſaid cauſe. The like courſe ſhall be vſed in granting foorth any Inhibition at the inſtance of any partie by the Biſhop or his Chancellor againſt the Archdeacon, or any other perſon exerciſing Eccleſiaſticall Iuriſdiction: and if in the Court or Conſiſtorie of any Biſhop there bee no Aduocate at all, then ſhall the ſubſcription of a Proctor practiſing in the ſame Court be held ſufficient.

XCVII.

Inhibitions not to be graunted, vntill the Appeale be exhibited to the Iudge.

IT is further ordered and decreed, that henceforward, no Inhibitiõ be granted by occaſion of any Interlocutory decree, or in any cauſe of correction whatſoeuer, except vnder the forme aforſaid, and moreouer that before the going out of any ſuch Inhibition, the Appeale it ſelfe, or a copie thereof (auouched by oath to be iuſt and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cauſe of the grieuance, before the granting foorth of the ſayd Inhibition. And euery Appellant or his lawfull Proctor ſhall before the obteining of any ſuch Inhibition, ſhew and exhibite to the Iudge or his Surrogate in writing, a

true

true copy of thoſe Acts wherewith he complaineth himſelfe to be agrieued, and from which he appealeth, or ſhall take a corporall oath that he hath performed his diligence & true endeuour for the obteining of the ſame,& could not obtein it at the hands of the Regiſter in the Countrey, or his Deputy tendring him his fee. And if any Iudge or Regiſter ſhal either procure or permit any Inhibition to bee ſealed,ſo as is ſaid, contrary to the forme & limitation aboue ſpecified, let him be ſuſpended from the execution of his office, for the ſpace of 3. moneths. If any Proctor, or other perſon whatſoeuer by his appointment, ſhal offend in any of the premiſſes, either by making or ſending out any Inhibition, contrary to the tenour of the ſaid premiſſes, let him be remoued from the exerciſe of his Office for the ſpace of a whole yeere without hope of releaſe or reſtoring.

XCVIII.

Inhibitions not to bee granted to factious Appellants, vnleſſe they firſt ſubſcribe.

FOraſmuch as they who breake the Lawes, cannot in reaſon claime any benefite or protection by the ſame: Wee decree and appoint, That after any Iudge Eccleſiaſticall hath proceeded Iudicially againſt obſtinate and factious perſons, and contemners of Ceremonies, for not obſeruing the Rites and Orders of the Church of England, or for contempt of publique Prayer, no Iudge *Ad quem* ſhall admit or allow any his or their Appeales, vnleſſe he hauing firſt ſeene the originall Appeale, the partie

partie appellant doe first personally promise and auow, that he will faithfully keepe and obserue all the Rites and Ceremonies of the Church of England, as also the prescript fourme of Common prayer: and doe likewise subscribe to the three Articles formerly by vs specified and declared.

XCIX.

None to marrie, within the degrees prohibited.

NO persons shall marrie within the degrees prohibited By the Lawes of God, and expressed in a Table set foorth By authority, in the yeere of our Lord God 1563. and all marriages so made and contracted shal be adiudged incestuous and vnlawfull, and consequently shall bee dissolued as voyde from the beginning, and the parties so married shall by course of Law be separated. And the aforesayd Table shal be in euery Church publikely set vp and fixed at the charge of the Parish.

C.

None to marrie vnder xxi. yeeres, without their Parents consent.

NO children vnder the age of one and twentie yeeres complete, shall contract themselues, or marrie, without the consent of their Parents, or of their Guardians and gouernours, If their Parents be deceased.

CI.

By whom Licentes to marrie without Bannes, shalbe granted, and to what sort of persons.

NO Faculty or Licence shall bee hencefoorth graunted for solemnization of Matrimonie

betwixt any parties, without thrise open publication of the Bannes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any Priuiledges in the right of their Churches: but the same shall bee graunted onely by such as haue Episcopall authoritie, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guardian of the spiritualties or Ordinaries exercising of right Episcopall Iurisdiction in their seuerall Iurisdictions respectiuely, and vnto such persons only as be of good state and qualitie, and that vpon good caution & securitie taken.

CII.

Securitie to be taken at the granting of such Licences, and vnder what condition.

THe securitie mentioned, shall containe these conditions: First, that at the time of the granting euery such Licence, there is not any impediment of precõtract, consanguinity, affinity, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge, touching any contract or marriage of either of the said parties with any other. Thirdly, that they haue obtained thereunto the expresse consent of their parents (if they bee liuing) or otherwise, of their Guardians and Gouernours. Lastly, that they shall celebrate the said Matrimonie publikely, in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that, betweene the houres of eight and twelue in the forenoone.

Oathes

CIII.

Oathes to be taken for the Conditions.

FOr the auoyding of all fraud and colluſion in the obtaining of ſuch Licences and Diſpenſations: Wee further conſtitute and appoint, That before any Licence for the celebration of Matrimonie, without publication of Bannes be had, or graunted, it ſhall appeare to the Iudge, By the oathes of two ſufficient witneſſes, one of them to be knowen either to the Iudge himſelfe, or to ſome other perſon of good reputation then preſent, and knowen likewiſe to the ſaid Iudge, that the expreſſe conſent of the Parents, or Parent, if one be dead, or Guardians, or Guardian of the parties, is thereunto had and obtained. And furthermore, that one of the parties perſonally ſweare, that he Beleeueth, there is no let or impediment of precontract, kindred, or alliance, or, of any other lawfull cauſe whatſoeuer; nor any ſuite commenced in any Eccleſiaſticall Court, to barre or hinder the proceeding of the ſayd Matrimonie, according to the tenour of the aforeſayd Licence.

CIIII.

An exception for thoſe that are in widowhood.

IF both the parties which are to marrie, being in Widowhood, doe ſeeke a Faculty for the forbearing of Bannes, then, the clauſes before mentioned, requiring the Parents conſents, may be omitted: But, the Pariſhes where they dwel both, ſhalbe expreſſed in the Licence, as alſo the Pariſh named where the Marriage ſhall be celebrated. And If any Commiſſary for Faculties, Vicars generall, or other the ſaid

Ordinaries ſhall offend In the premiſſes, or any part thereof, he ſhall for euery time ſo offending, Be ſuſpended from the execution of his Office, for the ſpace of ſixe moneths: and euery ſuch Licence or diſpenſation ſhal be held void to all effects and purpoſes, as if there had neuer beene any ſuch granted: and the parties marrying by vertue thereof, ſhall be ſubiect to the puniſhments which are appointed for Clandeſtine Marriages.

CV.

No Sentence for Diuorce to bee giuen, vpon the ſole confeſſion of the parties.

FOraſmuch, as Matrimoniall cauſes haue beene alwayes reckoned and reputed amongſt the weightieſt, and therefore require the greater caution when they come to be handled and debated in Iudgement, eſpecially, in cauſes wherein Matrimonie hauing bene in the Church duely ſolemnized, is required vpon any ſuggeſtion or pretext whatſoeuer to be diſſolued or annulled: Wee doe ſtraightly charge and inioyne, that, in all proceedings to Diuorce and Nullities of Matrimonie, good circumſpection and aduice be vſed, and that the truth may (as farre as is poſsible) Be ſifted out by the depoſition of witneſſes, and other lawfull proofes and euictions, and that credit bee not giuen to the ſole confeſsion of the parties themſelues, howſoeuer taken vpon oath, either within, or without the Court.

CVI.

No ſentence of Diuorce to be giuen, but in open Court.

NO Sentence ſhal be giuen either for ſeparation *à thoro & menſa*, or for annulling of pretended Matrimonie, but in open Court, and in the face of Iuſtice, and that with the knowledge and conſent either of the Archbiſhop within his Prouince, or of the Biſhop within his Dioceſſe, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of the Vicars generall, or other principall Officials, or, *ſede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth, in their ſeuerall Iuriſdictions, and Courts, and concerning them onely that are then dwelling vnder their Iuriſdiction.

CVII.

In all Sentences for Diuorce, Bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *à thoro & menſa*, there ſhall bee a caution and reſtraint inſerted in the Act of the ſayd Sentence, That the parties ſo ſeparated, ſhall liue chaſtly, and continently: neither ſhall they, during each others life, contract Matrimonie with any other perſon. And for the better obſeruing of this laſt clauſe, the ſayd ſentence of Diuorce ſhall not be pronounced, vntill the party or parties requiring the ſame, haue giuen good and ſufficient caution and ſecuritie into the Court, that they will not any way breake or tranſgreſſe the ſayd reſtraint or prohibition.

CVIII.

The penaltie for Iudges offending in the premisses.

AND if any Iudge giuing Sentence of Diuorce or ſeparation, ſhall not fully keepe and obſerue the premiſſes, he ſhall be by the Archbiſhop of the Prouince, or by the Biſhop of the Dioceſſe, ſuſpended from the exerciſe of his Office for the ſpace of a whole yeere, and the Sentence of Separation ſo giuen contrary to the forme aforeſaid, ſhall be held void to all intents and purpoſes of the Law, as if it had not beene giuen or pronounced.

¶ Eccleſiaſticall Courts Belonging *to the Iuriſdiction of Biſhops, and* Arch-deacons, and the proceedings in them.

CIX.

Notorious crimes and ſcandals, to be certified into Eccleſiaſticall Courts by preſentment.

IF any offend their Brethren, either by Adulterie, whoredome, Inceſt, or Drunkennes, or By ſwearing, Ribaldrie, Vſurie, or any other vncleannes and wickedneſſe of life, the Churchwardens or Queſt-men and Sidemen in their next Preſentments to their Ordinaries, ſhall faithfully preſent all and euery of the ſaid offenders, to the intent, that they, & euery of them may be puniſhed by the ſeueritie of the Lawes, according to their deſerts, & ſuch notorious offendors ſhal not be admitted to the holy Communion, till they be reformed.

Schiſ-

CX.

Schiſmaticks, to be preſented.

IF the Churchwardens, or Queſtmen, or aſsiſtants, doe, or ſhall know any man within their Pariſh or elſewhere, that is a hinderer of the word of God to be read, or ſincerely Preached, or of the execution of theſe our Conſtitutions, or a fautor of any vſurped or forreine power by the Lawes of this Realme iuſtly reiected and taken away, or a defender of Popiſh and erroneous doctrine: they ſhall detect and preſent the ſame to the Biſhop of the Dioceſſe, or Ordinarie of the place, to be cenſured and puniſhed according to ſuch Eccleſiaſticall Lawes as are preſcribed in that behalfe.

CXI.

Diſturbers of diuine Seruice, to be preſented.

IN all viſitations of Biſhops and Archdeacons, the Churchwardens or Queſtmen and Sidemen, ſhall truely and perſonally preſent the names of all thoſe which behaue themſelues rudely or diſorderly in the Church, or, which By vntimely ringing of Bels, By walking, talking, or other noiſe ſhall hinder the Miniſter, or Preacher.

CXII.

Not-Communicants at Eaſter, to be preſented.

THe Miniſter, Churchwardens, Queſtmen and Aſsiſtants of euery Pariſh Church & Chappell, ſhall yeerely, within fortie dayes after Eaſter, exhibit to the Biſhop or his Chancellor, the names and ſurnames of all the Pariſhioners, aſwell men as women, which being at the age of ſixteene yeeres, Receiued not the Communion, at Eaſter before.

Miniſters

CXIII.

Ministers may present.

BEcause it often commeth to passe, that the Church-wardens, Sidemen, Questmen, and such other persons of the Laytie as are to take care for the suppressing of sinne and wickednes in their seueral Parishes, as much as in them lieth, By admonition, reprehension and denunciation to their Ordinaries, doe forbeare to discharge their dueties therein, either through feare of their Superiours, or through negligence more then were fit, the licentiousnesse of these times considered: Wee ordaine, That hereafter, euery Parson and Vicar, or, in the lawfull absence of any Parson or Vicar, then their Curates & Substitutes may ioyne in euery presentment with the said Church-wardens, Sidemen and the rest aboue mentioned at the times hereafter limitted, if they the said Church-wardens and the rest will present such enormities as are apparant in the Parish: or if they will not, then, euery such Parson and Vicar, or in their absence, as is aforesayd, their Curates may themselues present to their Ordinaries at such times, and when els they thinke it meete, all such crimes as they haue in charge otherwise, as By them (being the persons that should haue the chiefe care for the suppression of sinne and impietie in their Parishes) shall be thought to require due Reformation. Prouided alwayes, that if any man confesse his secret and hidden sinnes to the Minister for the vnburthening of his conscience; and to receiue spirituall consolation and ease of minde from him, We doe not any way bind the said Minister, By this

our

our Conſtitution, But doe ſtraightly charge and admoniſh him, that he doe not at any time reueale and make knowen to any perſon whatſoeuer, any crime or offence ſo committed to his truſt and ſecrecie (except they bee ſuch crimes, as By the Lawes of this Realme, his owne life may be called into queſtion for concealing the ſame) vnderpaine of Irregularitie.

CXIIII.

Miniſters ſhall preſent Recuſants.

EVery Parſon, Vicar or Curate ſhall carefully informe themſelues euery yeere hereafter, how many Popiſh Recuſants, men, women, and children aboue the age of thirteene yeeres, and how many being Popiſhly giuen (who though they come to the Church, yet doe refuſe to receiue the Communion) are inhabitants, or make their abode either as Soiourners or common Gheſts in any of their ſeuerall Pariſhes, and ſhall ſet downe their true names in writing (if they can learne them) or otherwiſe ſuch names as for the time they carie diſtinguiſhing the abſolute Recuſants, from halfe Recuſants: and the ſame ſo farre as they know or beleeue ſo diſtinguiſhed and ſet downe vnder their hands ſhall truely preſent to their Ordinaries before the Feaſt of the Natiuitie next enſuing, vnder paine of ſuſpenſion to be inflicted vpon them by their ſaid Ordinaries, and ſo euery yeere hereafter vpon the like paine, before the feaſt of S. Iohn Baptiſt. Alſo wee ordaine, that all ſuch Ordinaries, Chancellors, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſticall officers, to whom the ſaid preſentments ſhall

be exhibited, ſhall likewiſe within one moneth after the receit of the ſame, vnder paine of ſuſpenſion by the Biſhop from the execution of their Offices for the ſpace of halfe a yeere (as often as they ſhall offend therein) deliuer them, or cauſe to be deliuered to the Biſhop reſpectiuely: who ſhall alſo exhibite them to the Archbiſhop within ſixe weekes, and the Archbiſhop to his Maieſtie within other ſixe weekes after he hath receiued the ſaid preſentments.

CXV.

Miniſters, and Churchwardens, not to bee ſued for preſenting.

WHereas for the reformation of criminous perſons and diſorders in euery Pariſh, the Church-wardens, Queſtmen, Sidemen, and ſuch other Church-officers are ſworne, and the Miniſter charged to preſent as well the crimes and diſorders committed by the ſayd criminous perſons, as alſo the common fame which is ſpread abroad of them; Whereby they are often maligned and ſometimes troubled by the ſaid Delinquents or their friends: Wee doe admoniſh and exhort all Iudges both Eccleſiaſticall and Temporall, as they regard and reuerence the fearefull Iudgement ſeate of the higheſt Iudge, that they admit not in any of their Courts, any complaint, plea, ſuit, or ſuits, againſt any ſuch Church-warden, Queſtmen, Sidemen, or other Church-officers for making any ſuch preſentments, nor againſt any Miniſter for any preſentment that he ſhall make: all the ſayd preſentments tending to the reſtraint of ſhameleſſe impietie, and conſidering that

that the rules both of Charitie and Gouernment doe preſume that they did nothing therein of malice, but for the diſcharge of their conſciences.

CXVI.

Church-wardens, not bound to preſent oftner, then twice a yeere.

NO Church-wardens, Queſtmen, or Side-men of any Pariſh ſhall bee inforced to exhibite their preſentments to any hauing Eccleſiaſticall Iuriſdiction aboue once in euery yeere, where it hath bin no oftner vſed, nor aboue twiſe in any Dioceſſe whatſoeuer, except it be at the Biſhops Viſitation, For the which preſentments of euery Pariſh Church or Chappell, the Regiſter of any Court where they are to be exhibited, ſhall not receiue in one yeere aboue foure pence, vnder paine for euery offence therein, of ſuſpenſion from the execution of his Office for the ſpace of a moneth *toties quoties*. Prouided alwayes that as good occaſion ſhal require, it ſhall be lawfull for euery Miniſter, Church-wardens and Sidemen, to preſent offendours as oft as they ſhal thinke meet. And likewiſe for any godly diſpoſed perſon, or for any Eccleſiaſticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormious crime within his Iuriſdiction, to moue the Miniſter, Church wardens, or Side-men, as they tender the glory of God and reformation of ſinne, to preſent the ſame, if they ſhall finde ſufficient cauſe to enduce them thereunto, that it may bee in due time puniſhed and reformed. Prouided that for theſe voluntarie preſentments, there bee no Fee required or taken of them, vnder the paine afore ſaid.

CXVII.

Church-wardens, not to be troubled for not preſenting oftner then twice a yeere.

NO Church-wardens, Queſt-men, or Side-men ſhall be called or cited, but only at the ſaid time or times before limitted, to appeare before any Eccleſiaſticall Iudge whoſoeuer, for refuſing at other times to preſent any faults committed in their Pariſhes, & puniſhable by Eccleſiaſticall Laws. Neither ſhall they nor any of them after their preſentments exhibited at any of thoſe times be any further troubled for the ſame, except vpon manifeſt and euident proofe it may appeare that they did then willingly and wittingly omit to preſent ſome ſuch publique crime or crimes as they knew to bee committed, or could not bee ignorant that there was then a publike fame of them, or vnleſſe there bee very iuſt cauſe to call them for the explanation of their former preſentments. In which caſe of wilfull omiſsion, their Ordinaries ſhall proceede againſt them in ſuch ſort as in cauſes of wilfull periurie in a Court Eccleſiaſticall it is already by Law prouided.

CXVIII.

The old Church-wardens to make their preſentments, before the new be ſworne.

THe Office of al Church-wardens and Side-men ſhall be reputed euer hereafter to continue vntill the new Church-wardens that ſhall ſucceed them, bee ſworne, which ſhall bee the firſt weeke after Eaſter, or ſome weeke following, according to the direction of the Ordinarie. Which time ſo appoin-

appointed, ſhall alwayes bee one of the two times in euery yeere, when the Miniſter and Churchwardens and Side-men of euery Pariſh ſhall exhibite to their ſeuerall Ordinaries, the preſentments of ſuch enormities as haue happened in their Pariſhes ſince their laſt preſentments. And this duetie they ſhall performe before the newly choſen Church-wardens & Sidemen be ſworne, and ſhall not be ſuffered to paſſe ouer the ſayd preſentments to thoſe that are newly come into Office, and are by intendment ignorant of ſuch crimes, vnder paine of thoſe cenſures which are appointed for the reformation of ſuch dalliers and diſpenſers with their owne conſciences and oathes.

CXIX.

Conuenient time to bee aſsigned for framing preſentments.

FOr the auoiding of ſuch inconueniences as heretofore haue happened by the haſtie making of Billes of preſentments, vpon the daies of the Viſitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commiſſarie and Officiall, and euery other perſon hauing Eccleſiaſticall Iuriſdiction at the ordinary time when the Church-wardens are ſworne: and the Archbiſhop and Biſhops when hee or they do ſummon their Viſitation, ſhall deliuer, or cauſe to be deliuered to the Church-wardens Queſt-men, and Side-men of euery Pariſh, or to ſome of them, ſuch bookes of Articles as they or any of them ſhall require for the yeere following: the ſaid Church-wardens, Queſt-men, and Side-men to ground the Preſentments vpon at ſuch

times as they are to exhibite them. In which Booke ſhall be contained the forme of the oath which muſt be taken immediatly before euery ſuch preſentment: to the intent that hauing beforehand time ſufficient, not only to peruſe and conſider what their ſaid oath ſhall be, but the Articles alſo whereupon they are to ground their Preſentments, they may frame them at home both aduiſedly and truely to the diſcharge of their owne conſciences, after they are ſworne, as becommeth honeſt and godly men.

CXX.

None to be Cited into Eccleſiaſticall Courts, By Proceſſe of Quorum nomina.

NO Biſhop, Chancellor, Archdeacon, Officiall or other *Eccleſiaſticall* Iudge ſhall ſuffer any generall Proceſſes of *Quorum nomina*, to bee ſent out of his Court: except the names of all ſuch as thereby are to be cited, ſhall be firſt expreſly entred by the hand of the Regiſter, or his Deputie, vnder the ſayd Proceſſes, and the ſayd Proceſſes and names bee firſt ſubſcribed by the Iudge, or his Deputie and his Seale thereto affixed.

CXXI.

None to be cited into ſeuerall Courts, for one crime.

IN places where the Biſhop and Archdeacon, doe by preſcription or compoſition viſite at ſeueral times in one and the ſame yeere, leaſt for one and the ſelfe ſame fault any of his Maieſties Subiects ſhould be challenged and moleſted in diuers *Eccleſiaſticall* Courts, We order and appoint, That euery Archdeacon, or his Officiall, within one moneth after the Viſitation ended that yeere, and the Preſentments receiued, ſhall certifie vnder his Hand and Seale, to the Biſhop or his Chancellor, the names and Crimes of all ſuch as are detected and preſented in his ſayd Viſitation, to the ende the Chancellor ſhall thenceforth forbeare to conuent any perſon

ſon for any crime or cauſe ſo detected or preſented to the Archdeacon. And the Chancellor within the like time after the Biſhops Viſitation ended, and Preſentments receiued, ſhall vnder his Hand and Seale ſignifie to the Archdeacon or his Officiall, the names and Crimes of all ſuch perſons which ſhall bee detected or preſented vnto him in that Viſitation, to the ſame intent as is aforeſayd. And if theſe Officers ſhall not certifie each other as is here preſcribed, or after ſuch certificate ſhall intermeddle with the crimes or perſons detected and preſented in each others Viſitation: then euery of them ſo offending ſhall be ſuſpended from all exerciſe of his Iuriſdiction, by the Biſhop of his Dioceſſe, vntill he ſhall repay the coſts and expences which the parties grieued haue beneat by that vexation.

CXXII.

No ſentence of Depriuation, or Depoſition, to be pronounced againſt a Miniſter, but by the Biſhop.

WHen any Miniſter is complained of in any Eccleſiaſticall Court belonging to any Biſhop of this Prouince for any Crime, the Chancellor, Commiſſary, Officiall, or any other hauing *Eccleſiaſticall* Iuriſdiction to whom it ſhall appertaine, ſhall expedite the cauſe by Proceſſes and other proceedings againſt him: and vpon contumacie for not appearing, ſhall firſt ſuſpend him, and afterward his contumacie continuing, *Excommunicate* him. But if he appeare and ſubmit himſelfe to the courſe of the Law, then the matter being ready for Sentence, and the merrits of his offence exacting by Law, either depriuation from his liuing, or depoſition from the Miniſtry, no ſuch ſentence ſhall be pronounced by any perſon whatſoeuer, but only by the Biſhop, with the aſſiſtance of his Chancellor, the Deane, (if they may cõueniently be had) & ſome of the prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may be had conueniently, and two other at the leaſt graue Miniſters and Preachers to be called by the Biſhop, when the Court is kept in other places.

No

CXXIII.

No Acte to be sped, but in open Court.

NO Chancellor, Commissary, Archdeacon, officiall, or any other person vsing Ecclesiasticall Iurisdiction whosoeuer, shall speed any iudicial Act, either of contentious or voluntary Iurisdiction, except he haue the Ordinary Register of that Court, or his lawfull deputie: or if he or they will not, or cannot bee present, then such persons as by law are allowed in that behalfe to write or speede the same, vnder paine of suspension *ipso facto*.

CXXIIII.

No Court to haue more then one Seale.

NO Chancellor, Commissarie, Archdeacon, Officiall, or any other exercising Ecclesiasticall Iurisdiction, shall without the Bishops consent haue any moe Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwayes bee kept either by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, & remaining within the Iurisdiction of the said Iudge, or in the City or principall Towne of the Country. This Seale shall containe the title of that Iurisdiction, which euery of the sayd Iudges or their Deputies doe execute.

CXXV.

Conuenient places to be chosen, for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoint such meete places for the keeping

keeping of their Courts by the aſsignement or approbation of the Biſhop of the Dioceſſe, as ſhall be conuenient for entertainment of thoſe that are to make their appearance there, and moſt indifferent for their trauell. And likewiſe they ſhall keepe and end their Courts in ſuch conuenient time, as euery man may returne homewards in as due ſeaſon as may bee.

CXXVI.

Peculiar and Inferiall Courts to exhibite the originall copies of wils, into the Biſhops Regiſtrie.

WHereas Deanes, Archdeacons, Prebendaries, Parſons, Vicars, and others exerciſing Eccleſiaſticall Iuriſdiction, claime libertie to proue the laſt Willes and Teſtaments of perſons deceaſed within their ſeuerall Iuriſdiction, hauing no knowen nor certaine Regiſters, nor publike place to keepe their Records in, by reaſon whereof many Willes, rights, and Legacies vpon the death or change of ſuch perſons and their priuate Notaries, miſcary and cannot bee found, to the great preiudice of his Maieſties Subiects: Wee therefore order and inioyne, that all ſuch Poſſeſſours & Exerciſers of peculiar Iuriſdiction, ſhall once in euery yeere exhibite into the publike Regiſter of the Biſhop of the Dioceſſe, or of the Deane and Chapter vnder whoſe Iuriſdiction the ſaid Peculiars are, euery originall Teſtament of euery perſon in that time deceaſed and by them proued in their ſeuerall peculiar Iuriſdictions, or a true Copie of euery ſuch Teſtament examined, ſubſcribed, and ſealed by the peculiar Iudge and his Notary. Otherwiſe if any of them

faile ſo to doe, the Biſhop of the Dioceſſe or Deane and Chapter vnto whom the ſaid Iuriſdictions doe reſpectiuely belong, ſhall ſuſpend the ſaid parties and euery of them from the exerciſe of all ſuch peculiar Iuriſdiction, vntill they haue performed this our Conſtitution.

¶ Iudges Eccleſiaſticall, and their Surrogates.

CXXVII.

The Qualitie, and oath of Iudges.

NO man ſhall hereafter bee admitted a Chancellor, Commiſſary, or officiall, to exerciſe any Eccleſiaſticall Iuriſdiction: except hee bee of the full age of ſixe and twentie yeeres at the leaſt, and one that is learned in the Ciuill and Eccleſiaſticall Lawes, and is at the leaſt a Maſter of Arts, or Bachelor of Law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected and zealouſly bent to Religion, touching whoſe life and maners no euill example is had, and except before he enter into or execute any ſuch office, he ſhall take the oath of the Kings Supremacie in the preſence of the Biſhop, or in the open Court, and ſhall ſubſcribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thouſand fiue hundreth ſixtie and two, and ſhal alſo ſweare that he will to the vttermoſt of his vnderſtanding, deale vprightly and iuſtly in his Office, without reſpect or fauour of reward; the ſaid oathes and ſubſcription

to

to be recorded by a Regiſter then preſent. And likewiſe all Chancellors, Commiſſaries, Officials, Regiſters, and all other that doe now poſſeſſe or execute any places of Eccleſiaſtical Iuriſdiction, or Seruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom or where they exerciſe their Offices, take the ſame oathes and ſubſcribe as before is ſaid: or vpon refuſall ſo to doe, ſhall bee ſuſpended from the execution of their Offices, vntill they ſhall take the ſayd oathes, and ſubſcribe as aforeſaid.

CXXV.III.

The Quality of Surrogats.

NO Chancellor, Commiſſary, Archdeacon, Officiall, or any other perſon vſing Eccleſiaſticall Iuriſdiction, ſhall at any time ſubſtitute in their abſence any to keepe any Court for them, except hee be either a graue Miniſter and a Graduate, or licenſed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Maſter of Arts at leaſt, who hath ſome skill in the Ciuill and Eccleſiaſticall Law, and is a fauourer of true Religion and a man of modeſt and honeſt conuerſation, vnder paine of Suſpenſion for euery time that they offend therein from the execution of their Offices for the ſpace of three moneths *Totics quoties*. And he likewiſe that is Deputed, being not qualified as is before expreſſed, and yet ſhall preſume to bee a Subſtitute to any Iudge, and ſhall keepe any Court as is aforeſaide, ſhall vndergoe the ſame cenſure in manner and forme as is before expreſſed.

¶ Proctors.

CXXIX.

Proctors, not to retaine Causes, without the lawfull assignment of the parties.

NOne shall procure in any cause whatsoeuer, vnlesse he bee thereunto constituted and appointed by the partie himselfe, either before the Iudge, and by Act in Court, or vnlesse in the beginning of the Suit, hee be by a true and sufficient Proxie thereunto warranted and enabled. We call that Proxie sufficient, which is strengthened and confirmed by some authenticall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the said Procters exhibited into the Court, and be safely kept and preserued by the Register in the publike Registrie of the sayd Court. And if any Register or Proctor shall offend herein, he shall be secluded from the exercise of his Office for the space of two moneths without hope of release or restoring.

CXXX.

Proctors, not to retaine Causes without the Counsell of an Aduocate.

FOr lessening and abridging the multitude of Suits and contentions, as also for preuenting the complaints of Suiters in Courts Ecclesiasticall, who many times are ouerthrowen by the ouersight and negligence, or by the ignorance and insuffici-

inſufficiencie of Proctors, and likewiſe for the furtherance and increaſe of learning, and the aduancement of Ciuill and Canon Law, following the laudable cuſtomes heretofore obſerued in the Courts pertaining to the Archbiſhop of Canterbury: Wee will and ordaine, that no Proctor exerciſing in any of them ſhall entertaine any Cauſe, whatſoeuer, and keepe and retaine the ſame for two Court dayes, without the Counſell and aduiſe of an Aduocate, vnder paine of a yeeres ſuſpenſion from his practiſe; neither ſhall the Iudge haue power to releaſe or mitigate the ſaid penaltie, whithout expreſſe Mandate and Authoritie from the Archbiſhop aforeſaid.

CXXXI.

Proctors, not to conclude in any Cauſe, without the knowledge of an Aduocate.

NO Iudge in any of the ſaid Courts of the Archbiſhop, ſhal admit any Libell, or any other matter without the aduice of an Aduocate admitted to practiſe in the ſame Court, or without his ſubſcripti-on: neither ſhall any Proctor conclude any cauſe depending, without the knowledge of the Aduocate retained & feed in the cauſe: which if any Proctor ſhall doe, or procure to be done or ſhall by any colour whatſoeuer defraude the Aduocate of his duetie or Fee, or ſhalbe negligent in repairing to the Aduocate, and requiring his aduice what courſe is to be taken in the cauſe, hee ſhall be ſuſpended from all practiſe for the ſpace of ſixe moneths without hope of being thereunto reſtored, before the ſaide terme be fully complete.

CXXXII.

Proctors, prohibited the oath In animam Domini sui.

FOrasmuch as in the probate of Testaments and Suits for administration of the goods of persons dying Intestate, the oth vsually taken by Proctors of Courts *In animam constituentis*, is found to be inconuenient: We doe therefore decree and ordaine; That euery Executor or Suitor for administration, shall personally repaire to the Iudge in that behalfe or his Surrogate, and in his owne person (and not by Proctor) take the oth accustomed in these cases But if by reason of sickenesse or age, or any other iust let or impediment, hee be not able to make his personall apperance before the Iudge, it shall bee lawfull for the Iudge (there being faith first made by a credible person, of the trueth of his said hinderance or impediment) to grant a Commission to some graue Ecclesiasticall person abiding neere the partie aforesaid, whereby hee shall giue power and authority to the saide Ecclesiasticall person in his stead to minister the accustomed oath aboue mentioned, to the Executor or Suitor for such administration, requiring his saide Substitute, that by a faithfull and trustie messenger hee certifie the saide Iudge truely and faithfully what he hath done therein. Lastly, we ordaine and appoint, That no Iudge or Register, shall in any wise receiue for the Writing, Drawing, or Sealing of any such Commission, aboue the summe of sixe shillings and eight pence: whereof one moytie to be for the Iudge, and the other for the Register of the said Court.

Proctors

CXXXIII.

Proctors, not to be clamourous in Court.

FOraſmuch as it is found by experience, that the lowd and confuſed cryes and clamours of Proctors in the Courts of the Archbiſhop, are not onely troubleſome and offenſiue to the Iudges and Aduocates, but alſo giue occaſion to the ſtanders by, of contempt and calumnie toward the Court it ſelfe: that more reſpect may bee had to the dignitie of the Iudge, then heretofore, and that cauſes may more eaſily and commodiouſly be handled and diſpatched, Wee charge and enioyne, That all Proctors in the ſaid Courts doe eſpecially intend, that the Acts bee faithfully entred and ſet downe by the Regiſter, according to the Aduice and direction of the Aduocate, that the ſaid Proctors refraine loude ſpeech, and brabling, and behaue themſelues quietly and modeſtly and that when either the Iudges or Aduocats, or any of them, ſhall happen to ſpeake, they preſently bee ſilent vpon paine of ſilencing for two whole Termes then immediatly following euery ſuch offence of theirs. And if any of them ſhall the ſecond time offend herein, and after due monition ſhall not reforme himſelfe: let him be for euer remoued from his practiſe.

¶ Regiſters.

CXXXIIII.

Abuſes to be reformed in Regiſters.

IF any Regiſter, or his Deputy, or Subſtitute whatſoeuery, ſhall receiue any Certificate without the knowledge & conſent of the

the Iudge of the Court, or willingly omit to cause any persons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the examination of witnesses to bee examined by a day set & assigned by the Iudge, or doe not obey & obserue the iudiciall and lawfull monition of the said Iudge, or omit to write, or cause to bewritten such Citations and decrees, as are to be put in execution and set forth before the next Court day, or shall not cause al Testaments exhibited into his Office to bee Registred within a conuenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceited by himselfe, and not so ordered or decreed by the Iudge, or in the transmission of Processes to the Iudge *Ad quem*, shall adde, or insert any falshood or vntrueth, or omit any thing therein, either by cunning, or by grosse negligence, or in causes of Instance, or promoted of Office, shall receiue any reward in fauour of either partie, or be of counsell directly or indirectly with either of the parties in Suit or in the execution of their Office, shall do ought els maliciously, or fraudulently, wherby the said Ecclesiasticall Iudge or his proceedings may be slandered or defamed: Wee will & ordaine that the said Register or his Deputie, or Substitute, offending in all, or any of the premises, shall by the Bishop of the Dioceese be suspended from the exercise of his Office, for the space of one two or three moneths, or more according to the qualitie of his offence and that the said Bishop shall assigne some other publike Notary to execute and discharge all things pertaining to his Office, during the time of his said Suspension.

A cer-

CXXXV.

A certaine rate of Fees, due to all Eccleſiaſticall Officers.

NO Biſhop, Suffragan, Chancellor, Commiſſary, Archdeacon, Officiall, nor any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, nor any Regiſter of any Eccleſiaſticall Courts, nor any Miniſter belonging to any of the ſaid officers or Courts, ſhal hereafter for any cauſe incident to their ſeueral Offices, take or receiue any other or greater Fees, then ſuch as were certified to the moſt Reuerened Father in God *Iohn* late Archbiſhop of Canterbury, in the yeere of our Lord God 1597, and were by him ratified & approoued, vnder paine that euery ſuch Iudge, Officer, or Miniſter offending herein, ſhall be ſuſpended from the exerciſe of their ſeuerall Offices, for the ſpace of ſixe moneths for euery ſuch offence. Alwayes prouided, that if any queſtion ſhall ariſe concerning the certaintie of the ſaid Fees or any of them: then thoſe Fees ſhall bee held for lawfull, which the Archbiſhop of Canterbury for the time being ſhall vnder his hand approue, except the Statutes of this Realme before made, do in any particular caſe expreſſe ſome other Fees to be due. Prouided furthermore, that, no Fee or mony ſhal be receiued either by the Archbiſhop, or any Biſhop, or Suffragan, either directly or indirectly, for admitting of any into ſacred Orders, nor that any other perſon or perſons vnder the ſaid Archbiſhop, Biſhop, or Suffragan, ſhall for Parchment, writing waxe, ſealing, or for any other reſpect therunto appertaining, take aboue ten ſhillings, vnder ſuch paines as are already by Law preſcribed.

CXXXVI.

A Table of the rates of Fees to be set vp in Courts, and Registers.

WE doe likewise constitute and appoint, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containing the seuerall Rates and Summes of all the said Fees: one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, & both of them in such sort, as euery man whō it concerneth, may without difficultie come to the view and perusal thereof, and take a Copie of them: the same Tables to be set vp before the Feast of the Natiuitie next ensuing. And if any Register shal faile to place the said Tables according to the tenor hereof, he shall be suspended from the execution of his Office vntil he cause the same to be accordingly done: and the said Tables being once set vp, if hee shall at any time remoue or suffer the same to be remoued, hidden, or any way ~~hindered from~~ sight, contrary ~~to the true meaning~~ of this Constitution, hee shall for euery such offence be suspended from the exercise of his Office for the space of sixe moneths.

CXXXVII.

The whole Fees for shewing Letter of Orders, and other Licences, due but once in euery Bishops time.

FOrasmuch as a chiefe and principall cause & vse of Visitation is, that the Bishop, Archdeacon, or other assigned to visite, may get some good knowledge of the State, Sufficiencie, and Abilitie of the Cleargie, & other persons whom they are to Visit: We thinke it conuenient that euery Parson, Vicar, Curate,

Curate, Schoolemaſter, or other perſon licenced whoſoeuer, doe at the Biſhops firſt Viſitation, or at the next viſitation after his Admiſſion, ſhew and exhibit vnto him his Letters of Orders, Inſtitution, and Induction, & al other his diſpenſations, Licences, or faculties whatſoeuer, to be by the ſaid Biſhop either allowed, or (if there be iuſt cauſe) diſallowed and reiected: and being by him approued, to be as the Cuſtome is, ſigned by the Regiſter: and that the whole Fees accuſtomed to be paid in the Viſitations in reſpect of the premiſſes, be payd only once in the whole time of euery Biſhop, and afterwards, but halfe of the ſaid accuſtomed Fees, in euery other Viſitation during the ſaid Biſhops continuance.

CXXXVIII.

¶ Apparatours.

THE *number of Apparitors reſtrained.*

INaſmuch as wee are deſirous to redreſſe ſuch abuſes and aggrieuances as are ſaid to grow by Sumners or Apparitors: Wee thinke it meete that the multitude of Apparitors be (as much as is poſſible) abridged or reſtrained. Wherefore we decree and ordaine, that no Biſhop or Archdeacon, or other Vicars or Officials, or other inferior Ordinaries, ſhall depute or haue more Apparitors to ſerue in their Iuriſdictions reſpectiuely, then either they or their predeceſſors were accuſtomed to haue 30. yeeres before the publiſhing of theſe our preſent Conſtitutions. All which Apparitors ſhal by themſelues faithfully execute their of-

fices, neither shall they by any colour or pretence whatsoeuer, cause or suffer their Mandats to be executed by any messengers or Substitutes, vnlesse it be vpon some good cause to bee first knowne and approued by the Ordinary of the place. Moreouer, they shall not take vpon them the office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these our Constitutions formerly perscribed. And if either the number of the Apparitors deputed shall exceed the aforesaid limitation, or any of the said Apparitors shall offend in any of the premises, the persons deputing them, if they bee Bishops, shall vpon admonition of their superiour, discharge the persons exceeding the number so limitted: if inferiour Ordinaries, they shall be suspended from the execution of their Office vntill they haue dismissed the Apparitors by them so deputed, and the parties themselues so deputed, ~~shall for euer bee~~ remooued from the office of Apparitors: and if being so remoued, they desist not from the exercise of their said Offices, let them be punished by Ecclesiasticall censures, as persons contumacious. Prouided, that if vpon experience the number of the said Apparitors bee to great in any Dioceese, in the iudgement of the Archbishop of Canterbury for the time being, they shall by him bee so abridged, as he shall thinke meete and conuenient.

¶ Autho-

¶ Authority of Synods.

CXXXIX.

A Nationall Synode, the Church repr[illegible]tatiue.

WHoſoeuer ſhal hereaft[illegible] affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings authoritie aſſembled, is not the true Church of ENGLAND by repreſentation, let him be Excomm[illegible]ated, and not reſtored, vntill hee repent and publikely reuoke that his wicked errour.

CXL.

Synods conclude as well the abſent as the preſent.

WHoſoeuer ſhall affirme, That no maner of perſon, either of the Clergie or Laitie, not being themſelues particularly aſſembled in the ſaid ſacred Synode: are to bee ſubiect to the Decrees thereof in cauſes Eccleſiaſticall (made and ratified by the Kings Maieſties ſupreme Authoritie) as not hauing giuen their voyces vnto them, let him bee Excommunicated, and not reſtored, vntill hee repent, and publikely reuoke that his wicked errour.

CXLI.

Deprauers of the Synode, cenſured.

WHoſoeuer ſhall hereafter affirme, That the ſacred Synode aſſembled as aforeſaid,

was a company of such persons as did conspire together against godly and Religious porfessors of the Gospel: and that therefore both they and their proceedings, in making of Canons and Constitutions in Causes Ecclesiasticall by the Kings authoritie as aforesaid, ought to bee despised and contemned, the same bee not ratified, confirmed, and enioyned by the said [illegible] all power, Supremacie, and Authoritie: let the [illegible]ee Excommunicated and not restored, vntill [illegible] repent and publikely reuoke that wicked error.

WE, of our princely inclination, *and Royall care for the maintenance of the present Estate and gouernement of the Church of* ENGLAND, *by the Lawes of this our Realme now setled and established, hauing diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions agreed upon, as is before expressed; and finding the same such, as Wee are perswaded will be very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, (if they bee well obserued) Haue therefore for Vs, our Heires, and lawfull Successours, of our especiall Grace, certaine knowledge, and meere Motion gi-*

uen,

uen, and by theſe preſents do giue our Royall aſſent according to the forme of the ſayd Statute or Acte of Parliament aforeſayd, to all and euery of the ſayd Canons, Orders, Ordinances, and Conſtitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, wee doe not o[illegible]y our ſayd Prerogatiue Royall, and Suprem[illegible]thority in cauſes Eccleſiaſticall, ratifie confirm[illegible] eſtabliſh by theſe our Letters Patents, th[illegible]mons, Orders, Ordinances, and Conſtitu[illegible]d all and euery thing in them contained, as i[illegible]oreſayd: but doe likewiſe propound, publiſ[illegible]iniovne and commaund by our ſayd [illegible] by theſe our Letters Patents, the ſame to be diligently obſerued, executed, & equally kept by all our louing Subiects of this our ~~kingdome, both within~~ the Prouince of CANTERBVRIE *and* YORKE, *in all points wherein they doe or may concerne euery or any of them according to this Our Will and pleaſure hereby ſignified and expreſſed: and that likewiſe for the better obſeruation of them, euery Miniſter, by what name or title ſoeuer he be called, ſhall in the Pariſh Church or Chappell where he hath Charge, reade all the ſayd Canons, Orders, Ordinances and Conſtitutions once euery yeere vpon ſome Sunday or Holy dayes in the afternoone before Diuine Seruice, diuiding*

[redacted] and the [redacted] ber [redacted]
[redacted] Canons to be [redacted] the charge
[redacted] next this and the [redacted] the Na-
tion[redacted] Lord God next enj[redacted] straightly
charging [redacted] commaunding all Archbishops, Bi-
shops [redacted] ber that exercise any Ecclesiasticall
Iurisdi[redacted] in this Realme, euery man in his
place to [redacted] (so much as in them lyeth)
all and [redacted] the Canons, Orders, Ordinan-
ces and [redacted] to bee in all points duely obser-
ued pun[redacted] execute the Penalties in them se-
uerally [redacted] any that shall wittingly or
wilfully [redacted] to obserue the same, as
they tender the honour of God, the peace of the
Church, the tranquilitie of the Kingdome, and their
duties and ~~seruice to Vs~~ their King and Sou-
raigne.

In witnesse, &c.

[redacted]

Reg. Ian. 1. 1717.